



Hill Havurah Machzor

for Rosh Hashanah and Yom Kippur

An Independent Jewish Community

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Welcome. Whether you've worshipped with the Hill Havurah for many years, or are here for the first time, thank you for being here to share the High Holidays. The Hill Havurah is a growing, inclusive, and independent Jewish community based on Capitol Hill and serving the larger DC area. We are blessed to have a co-operative preschool (Gan Shalom); a 100+ student Hebrew school (Yavneh); several cohort groups, such as the Sages and the 20s-30s crew; and many active committees working on Tikkun Olam (Repairing the World), Tzedek (Justice), Chesed (Loving Kindness), Ritual, Education, Membership, and other matters vital to the community.

Please join us for Shabbat services, Tot Shabbat, holiday celebrations, our annual fall gala, adult education programs, interfaith events, and more. The details are always available on our website, www.hillhavurah.org, where you can also sign up to receive our weekly newsletter, the Shmoozy Nuz.

There's a place for everyone here, and the community is as strong as it is because of all of its members - traditional and progressive, singles and families of all sorts, religious and secular.

The Havurah began in 1999, when a small group of neighbors joined in living rooms for Shabbat dinners with an informal service. Thanks to the dedicated involvement of many, over the following two decades the Hill Havurah has dramatically grown in every direction - programming, educational offerings, committee participation, and staff, to name a few. We also have more than 180 households in our membership, and a shared physical home embedded within the Lutheran Church of the Reformation.

Thank you for being a part of our community, and Shana Tovah!

Howard Crystal
Chair, Hill Havurah Board of Directors
September 2019

Rabbi's Welcome

Whether you are intimately familiar with the liturgy of the High Holidays, or are preparing to explore it for the very first time, welcome. Whether you feel most at home with tradition or with boundary-pushing, with verse or with philosophy, with the loud or with the silent, the machzor - the High Holiday prayerbook - has room for you. The word *machzor* comes from the Hebrew word "to return." That's our goal for these ten days, and the time surrounding them as needed: To return to our best selves, to remember who we truly are, and to be supported in getting there.

This machzor is deeply based on one initially created in 2005 by Hill Havurah lay leader Laurie Solnik with assistance from Michael Allen. They adorned the traditional High Holiday liturgy with poetry, songs, reflections, and provocations from across Jewish time. Of critical importance to their effort and to this new version, edited by myself and Michael, is inclusivity - a core value of the Hill Havurah community. We hope this value is reflected in our selection of readings and prayers, transliterations for virtually everything recited in Hebrew, the use of gender-neutral God language, and the attempt to make the machzor as easy to follow as possible.

This new edition of the Hill Havurah machzor had many loving hands on it throughout its creation. We thank Klielle Glanzberg-Krainin for the *kavod* - honor, care, and hours that she spent bringing all of the pieces together with us. We thank Sarah Burford for her artwork on the front cover and the skill and thought that went into creating it. We thank the Hill Havurah's Ritual Committee for their thought partnership: Eric Paisner, Marlene Zakai, Erica Pressman, Kelli Raboy, and Jayme Stroud.

We have attempted to include citation wherever we borrowed texts or unique translations from other sources. We are especially inspired by Kol Haneshamah, the Reconstructionist machzor, and that inspiration shows through in many of the translations and texts that we chose.

This machzor is yours to use in the ways that are most helpful for your connection to tradition, Torah, and teshuvah - coming back to your best self. Some of the words may be challenging, frustrating, or alienating. Others may be comforting, empowering, or enlightening. Still others may be confusing. Feel free to get stuck in places and stay there if it's useful; each one of us is on a different journey at this time of year. The core texts of our machzor connect us with one another as we go.

Shanah tovah and *g'mar chatimah tovah* - let this New Year be a good one, and may we be inscribed for good

Rabbi Hannah Spiro, September 2019, moving into 5780

**Service
for
Erev
Rosh Hashanah**

Meditations and Kavanot (Intentions)

Prayer invites the Eternal Presence to suffuse our spirits and lets God's will prevail in our lives. Prayer cannot bring water to parched fields, or mend a broken bridge, or rebuild a ruined city; but prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

- Eugene Borowitz and Frances Weinman Schwartz, based on A. J. Heschel

A New Year

By Rabbi Annie Lewis

"i am running into a new year . . ."

-Lucille Clifton

I am running now
into a new year.
How it hurts
to run into something,
even to walk into it
instead of passing it by,
to pause here
at this doorway
in time,
age-old and brand new,
to stand in this arch and
cry out
to the dome of the universe,
to break through the ceiling
with song.
Follow the light through
the cracks now
and find your way back
to the Source.

Preparing for Psalm 27*

By Rabbi Jacob J. Staub

One thing I ask.

And another thing: let my thyroid,
please,
function with sufficient vigor, lest days
drift by without focus. And if I catch
the flu this winter, may it not become
bronchitis. Night coughing and codeine
keep me groggy all day long,
and the month of February disappears.
My children, may they live. If they live,
they will survive, I'm sure. Help us
to bear our losses, holes of grief,
never to be filled, God willing, the
anger misdirected, by us and at us,
the fear of getting involved, again.
May polar bears swim safely
to the ice flows, and may we love
our way back to soft tickling cheeks,
hot breath, moist lips
tasting like home, even though pleasure
is so inappropriate, given the state
of the planet. Also may we notice that
we are visitors in God's temple.
It is no vacation.

*Recited prior to the New Year, in the month of
return and self-examination.

Return Again

Music and words by Shlomo Carlebach

Return again, return again
Return to the land of your soul
Return to what you are, return to who you are, return to where you are
Born and reborn again

Leader: This night, as the New Year begins, we come together as a community,
Yet each of us is strangely solitary.

All: *Each of us comes here with special hopes and dreams;
Each of us bears our own worries and concerns.*

Leader: Each of us has a story no one else can tell:
Each of us brings praise no one else can offer.

All: *Each of us feels joy no one else can share;
Each of us has regrets that others cannot know.*

Leader: And so, at this sacred time, we pray.
If we are weary, may we find strength.
If we are discouraged, may we find hope.

All: *If we have forgotten how to share,
May we teach each other and learn together.
If we have been careless with one another,
May we seek and receive forgiveness.*

Leader: If our hearts have been chilled by indifference,
May we be warmed by renewed purpose,
Inspired by the light of this holy night.

- Sidney Greenberg (Adapted)

Leader: In the seventh month, on the first day of the month, there shall be a
sacred assembly, a cessation from work, a day of commemoration
proclaimed by the sound of the shofar. May it be a day of renewal and
rebirth, a day of remembrance and affirmation, a day of looking inward
and stepping forward.

All: *We are here, on this Rosh Hashanah Eve, poised somewhere between what we have been and what we wish to be.*

Leader: We are here in celebration and in search, in judgment and embrace, ready to confront ourselves and the world in which we find ourselves this night.

All: *We seek to open wide the windows we have hidden behind, and to send forth heart and soul to learn where we have come from, what we have become, and what we hope to be.*

Leader: As we begin the ten days of *teshuvah* - of return - we pause to honor those who came before us, who have illuminated our paths. To our Creator we pray, "Remember us unto life. Inscribe us into the Book of Life."

Pitchu Li - Psalm 118:19

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אֲבֹא בָם אֲוֶדָה יְהוָה
זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ

Pitchu li sha'arei tzedek, avo vam odeh Yah
Zeh hash'a'ar l'Adonai tzadikim yavo-u vo

Open to me the gates of righteousness;
I will enter them and give thanks to God.

With each day one gate closes
And another opens.
I ask God to watch over me,
As I walk life's path from one gate to
another.
Help me reach the gate of
understanding.
Teach me to enter the gate of
compassion.
Enable me to dance at the gate of joy.

Comfort me when I pass through the
gate of sorrow.
Guide me as I seek the gate of the spirit.
Be with me through the gate of healing.
Show me the way to the gate of the
heart.
Open for me the gates of righteousness,
That I may enter them to praise You.
This is the gateway to God,
The righteous shall enter there.

- Mark Frydenberg

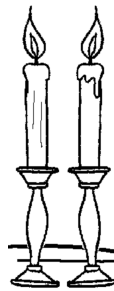
Candle Lighting

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְלִיק נֵר (שֶׁל שַׁבָּת) וְשֶׁל יוֹם טוֹב.

Baruch atah Adonai Eloheinu melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu
l'hadlik ner (shel Shabbat v') shel Yom Tov.

Blessed are You, Adonai our God, Ruler of the Universe, who makes our lives sacred
with commandments and bids us to kindle the light of (the Sabbath and) the holiday.

Leader: May Your light surround us always. May it shine on us and warm our
souls. May the light in which we see each other, each of us different, all
of us made in the image of God, burn brightly and illuminate our paths.



Shehechianu

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַיּוֹם
הַזֶּה.

Baruch atah Adonai Eloheinu melech ha'olam, shehecheyanu v'kiyemanu v'higiyanu
lazman hazeh.

Blessed are You, Adonai our God, Ruler of the Universe, who keeps us in life, sustains
us, and enables us to reach this day.

Leader: Grant honor to Your people and glory to all who have faith in You. Give
hope to those who seek You, and confidence to those who trust in You.
Answer our prayers to bring a time when we all share our blessings with
each other.

Esah Einai - Psalm 121.1-2

אַשָּׁא עֵינַי, אֶל-הַהָרִים מֵאֵין, יָבֹא עֲזָרִי?
עֲזָרִי, מִעַם יְהוָה עֲשֵׂה, שָׁמַיִם וָאָרֶץ

Esa einai el heharim mei'ayin yavo ezri?

Ezri me'im Adonai oseh shamayim va'aretz.

"I will lift up my eyes to the mountains. Where does my help come from? My help comes from the Creator, who made heaven and earth."

Leader: In the beginning of God's unfolding of the heavens and earth, the earth was wild and wasted, and darkness blackened the face of the deep. The breath of God hovered over the waters. God said, "Let there be light!" And there was light. God saw the light; that it was good, and separated the light from the darkness. God called the light "Day" and the darkness "Night." And there was evening, and there was morning, the first day."

- Genesis 1.1

All: *May God, who continues to create, cause a new light to shine on us. May this light help us see a path to righteousness. Blessed is the creator of light.*

Leader: This story of creation forms the central theme of our Rosh Hashanah, for the celebration of the New Year is the commemoration of the first year. On this Rosh Hashanah, we celebrate the birthday of the universe - the origin of light and life.

All: *May it be Your will, God of our ancestors, for this New Year to be sweet and good.*

Leader: Just as the hand, held before the eye, can hide the tallest mountain, so the routine of everyday life can keep us from seeing the vast radiance and secret wonders that fill the world. - Hasidic Proverb, 18th Century

All: *In Your mercy, You give light to the earth and all its inhabitants. In Your goodness, You renew each day the work of creation.*

Leader: Tonight is the eve of the birth of the world. We thank You for the world you have created, and for inviting us to be partners in its preservation. We cherish Your gifts – of place, of time and of our humanity. May our efforts be worthy, our transgressions few and benign. May we, who are Your creation, have the wisdom to walk in Your path.

A story is told of a girl who one day went out into the fields. When she returned, her mother asked where she had been and the child responded, “I went out to speak to God.”

Each day for some time, the girl would go outside and when she returned, mother and daughter would participate in the same exchange.

Finally, the mother asked the girl why she had to go out to the fields to speak to God. After all, God is the same everywhere.

“Yes,” replied the girl. “But I am not.”

As we rise to recite the Barchu, may this congregation and this sanctuary be a special place where we can speak to God.

Barchu - Call to Prayer

(All rise)

בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ.

Leader: Barchu et Adonai ham'vorach
Bless the Eternal, the Source of all Blessing.

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

All: **Baruch Adonai ham'vorach le'olam va'ed**
Blessed is the Eternal, the Source of all Blessing, forever.

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

Leader: Baruch Adonai ham'vorach le'olam va'ed
Blessed is the Eternal, the Source of all Blessing, forever.

(Be seated)

Twilight People

From Siddur Sha'ar Zahav

As the sun sinks and the colors of the day turn, we offer a blessing for the twilight, for twilight is neither day nor night, but in-between. We are all twilight people. We can never be fully labeled or defined. We are many identities and loves, many genders and none. We are in between roles, at the intersection of histories, or between place and place. We are criss-crossed paths of memory and destination, streaks of light swirled together. We are neither day nor night. We are both, neither, and all.

May the sacred in-between of this evening suspend our certainties, soften our judgments, and widen our vision. May this in-between light illuminate our way to the God who transcends all categories and definitions. May the in-between people who have come to pray be lifted up into this twilight. We cannot always define; we can always say a blessing. Blessed are You, God of all, who brings on the twilight.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

Uma'avir yom umeivi lailah, umavdil bein yom uvein lailah, Adonai tz'va'ot sh'mo.
Eil chai v'kayam tamid yimloch aleinu l'olam va'ed.
Baruch atah Adonai hama'ariv aravim.

Rolling light away from darkness and darkness from light, transforming day into night
and distinguishing one from the other. Adonai of Hosts is your name.
Everliving God, may You reign continually over us into eternity.
Blessed are You, Adonai, who brings on evening.

Hashiveinu - Lamentations 5:21

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilecha, v'nashuva
Chadeish yameinu ke'kedem.

Turn us back, Adonai, to You and we will turn. Renew our days as before.

With the new year,
We have a chance for newness within our hearts,
A newness that can change the course of our lives.
But change is often frightening,
And sometimes we are not sure
That we are indeed ready for it.
“What will this new heart be like?” we wonder.
“How will this purified heart change the persons we are?
Will the very structure of our lives change
As our spirits are renewed?”

So much uncertainty comes with change.
As we stand at the threshold of a New Year,
We pray for the valor to face uncertainty,
The courage to truly change
What needs to be changed,
And the faith to welcome
The new spirit that is within us.

-Rabbi Leila Gal Berner

וְאַהֲבָתְךָ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ
יִשְׂרָאֵל.

Ve'ahavatcha al tasir mimenu le'olamim. Baruch atah Adonai, oheiv amo Yisrael.

May You not remove Your love from us forever. Blessed are You, Adonai, Who loves
Your people Israel.

A human being is part of the whole called by us “universe,” a part limited in time and space. They experience themselves, their thoughts and their feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

- Albert Einstein (adapted)

Shema

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Shema Yisrael, Adonai Eloheinu, Adonai echad.

Listen, Israel – the Eternal is God, the Eternal is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto le'olam va'ed.

Blessed is the name and glory of God's realm, forever.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מֵצִוְּךָ הַיּוֹם, עַל לִבְבְּךָ. וְשִׁנַּנְתָּם לְבְנֶיךָ,
וְדִבַּרְתָּ בָם, בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם
לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזֻזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ.

V'ahavta eit Adonai Elohecha b'chol l'vavcha uv'chol nafshecha uv'chol me'odecha.
Vhayu had'varim ha'eileh asher anochi m'tzavcha hayom al l'vavecha. V'shinantam
l'vanecha v'dibarta bam b'shivtecha b'veitecha uv'lechtecha vaderech uv'shochbecha
uvekumecha. Uk'shartam le'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al
mezuzot beitecha uvisharecha.

And you must love The One, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

If you faithfully accept the opportunities for holiness that I offer you and carry them out with all your heart and all your soul, then the “Land” that is your soul will be nurtured in all its proper seasons, and you will reap a joyful harvest. Take care not to

lose your way and become misguided. For then godliness will be hidden from you, and the “Land” that is your soul will dry up, and you will be unable to survive. Therefore, let these godly words enter your heart and soul. Carry them with you as a sign, on your arm, near your heart. Let them be reminders reflected in your eyes, the lighted gateways to your mind.

Teach them diligently and gently to your children and all who follow. Speak of them when you are at home and when you are out, when you lie down at night and when you rise in the morning. Write them on the doorposts of your homes and on your gates as reminders of God's presence. In this way, the “Land” that is your soul will flourish for as long as you live.

*- Interpretive Translation of Penultimate Section of
Shema by Rabbi Leila Gal Berner*

The passage through the
Sea of Reeds was the
birthing of the Jewish
people. Our first act as a
people, as a community
... was to sing!

Not to pray, not to
enact law, not to
organize ... but to sing!

- Rabbi Richard Hirsch

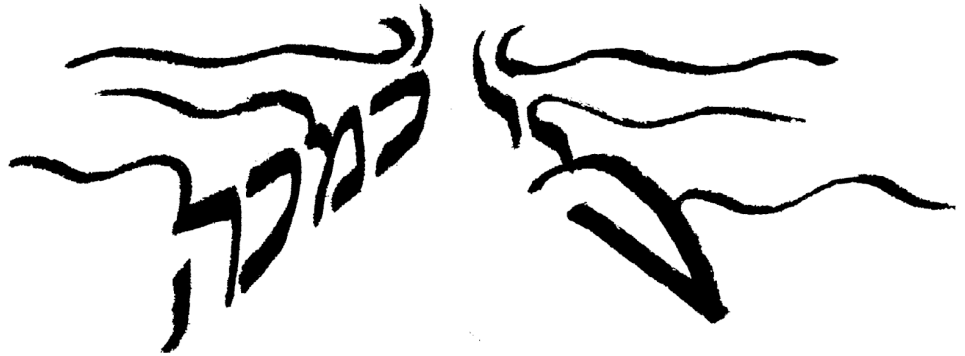


Image by Emily K (Feathered Hat Studios)

Mi Chamocha

All:

מִי כְמוֹכָה בְּאֵלִים יְהוָה, מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֹשֶׂה פִלְא.

**Mi chamocha ba'eilim Adonai. Mi kamocha nedar bakodesh.
Nora tehilot osei feleh.**

Who is like You, Eternal One, among heavenly powers? Who is like You, awesome in
splendor, doing wonders? - *Exodus 15.11*

Leader: מְלֻכּוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלֵינוּ וְאָמְרוּ:

Malchutecha ra'u vanecha bokea yam lifnei Moshe, zeh eli anu v'amru:

Your children behold Your sovereignty as You divided the sea before Moses. "This is my God," they said, declaring:

All: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yimloch l'olam va'ed.

"The Eternal shall reign throughout all time"

Leader:

וְנֹאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב, וַיִּגְאֻלוּ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה
יְהוָה, גָּאֹל יִשְׂרָאֵל.

Vene'emar ki fadah Adonai et Ya'akov ug'alo miyad chazak mimenu. Baruch atah
Adonai ga'al Yisrael.

And thus it is written: "God has rescued Jacob and redeemed him from those more powerful." Praised are You, Eternal, redeemer of the people Israel.

All: אָמֵן.
Amen.

Tiku Shofar - Announcing Rosh Hashanah

תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר, בַּבֶּסֶס לַיּוֹם חֲגֵינוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב.

Tiku vachodesh shofar bakeseh leyom chageinu
Ki chok l'yisrael hu mishpat lelohei Ya'akov

Blast piercing notes upon the shofar for the New Moon, for the full moon, for our
festive holiday. For it is Israel's law, a statute of the God of Jacob.

Hashkiveinu

English and music by Dan Nichols, Hebrew words from the evening liturgy

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים

Hashkiveinu Adonai, Eloheinu l'shalom

V'hamideinu Malkeinu l'chayim

Spread the shelter of your peace over us

Guide us in wisdom, compassion, and
trust

Hashkiveinu Adonai, Eloheinu l'shalom

V'hamideinu Malkeinu l'chayim

Save us, for the sake of your name

Shield us from hatred, sorrow, and pain

Hashkiveinu Adonai, Eloheinu l'shalom

V'hamideinu Malkeinu l'chayim

L'chayim, l'chayim, l'chayim

Veshamru (On Shabbat)

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

V'shamru v'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam.

Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim
v'et haaretz, u'vayom hashvi-i shavat vayinafash.

The people of Israel shall keep Shabbat, observing Shabbat throughout the ages as a
covenant for all time. It is a sign for all time between Me and the people of Israel. For
in six days Adonai made heaven and earth, and on the seventh day God ceased from
work and was refreshed.

Chatzi Kaddish

(all rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash shemei raba

All: **Amen** אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchaye
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha

All: **B'rich hu** בְּרִיךְ הוּא

Leader:
לְעֵלְא וּלְעָלְא מִכָּל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: **Amen** אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.



You do not have to leave the room.
Remain standing in your place and listen.
Do not even listen, simply wait.
Do not even wait.
Be quiet, still and solitary.
The world will freely offer itself to you.
To be unmasked.
It has no choice.
It will roll in ecstasy at your feet.

- Franz Kafka

Amidah - The Standing Prayer

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Adonai sefatai tiftach, ufi yagid tehilatecha.

Open my lips, Eternal One, and let my mouth declare Your praise.

*(We begin with three steps forward and bow left to right.
This reminds us of our entry into the Divine presence.)*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

Baruch atah Adonai, Eloheinu v'Elohei avoteinu v'imoteinu, Elohei Avraham, Elohei
Yitzchak, v'Elohei Yaakov; Elohei Sarah, Elohei Rivka, Elohei Rachel, v'Elohei Leah.
Ha'Eil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim, v'konei hakol,
v'zocher chasdei avot v'imahot, umeivi ge'ulah livnei v'neihem l'ma'an sh'mo
b'ahavah.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of
Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah.
God the great, the mighty and the awesome, God on high, who rewards righteous
goodness, maker of all, who remembers the righteousness of our ancestors and brings
redemption before them, for the sake of Your name, in love.

זְכֹרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

Zochreinu l'chayim, melech chafeitz ba'chayim, v'chatveinu b'seifer hachayim
l'man'cha Elohim chayim.

Remember us for life, Sovereign who wishes us to live. Write us in the Book of Life for
Your sake, Eternal God.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בָּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם וְעֵזֶר שָׂרָה.

Melech ozer umoshi'ah umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.

Sovereign, helper, deliverer and guardian, blessed are You Adonai, shield of Abraham,
helper of Sarah.

אתה גבור לעולם אדני מחיה הכל אתה רב להושיע:

מוריד הטל

מכלל חיים בחסד מחיה מתים ברחמים רבים סומך נופלים ורופא
חולים ומתיר אסורים ומקים אמונתו לישני עפר, מי כמוך בעל גבורות
ומי דומה לך מלך ממית ומחיה ומצמיח ישועה

Atah gibor l'olam Adonai, m'chayei hakol Atah rav l'hoshia. Morid ha'tal. M'chalkeil
chayim b'chesed, m'chayei hakol b'rachamim rabim, someich noflim v'rofei cholim,
umatir asurim, um'kayem emunato lisheinei afar. Mi chamocha ba'al g'vurot umi
domeh lach melech meimit um'chayeh umatzmi'ach y'shuah.

You are forever powerful, Almighty One, abundant in Your saving acts. You send down
the dew. In loyalty, You sustain the living, nurturing the life of every thing, upholding
those who fall, healing the sick, freeing the captive and remaining faithful to all life
held dormant on the earth. Who can compare to You, Almighty God? Who can
compare to You, source of all mercy, remembering all creatures mercifully, decreeing
life. Faithful are You in giving life to every living thing.

מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים

Mi chamocha av harachamim, zocher y'tzurav l'chayim b'rachamim;

Who is like You, merciful parent, who remembers God's creatures for life with mercy?

ונאמן אתה להחיות הכל. ברוך אתה יהוה מחיה הכל.

V'ne'eman atah lehachayot hakol. Baruch atah Adonai m'chayei hakol.

Blessed are You, the fountain of life, who gives and renews life.

*Use this time to read the traditional Amidah prayers that follow in Hebrew or English,
as well as the interpretive prayers. We encourage you to meditate on the Amidah
Reflections on pages 25-27, and, as always, to summon your own thoughts and feelings
or to simply meditate silently.*

אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך סלה. ברוך אתה
יהוה המלך הקדוש.

Atah kadosh v'shimcha kadosh u'kedoshim b'chol yom yehalelucha selah. Baruch atah
Adonai ha'melech hakadosh.

Holy are You. Your name is holy. And all holy beings hail you each day.

(On Shabbat, include the words in parenthesis)

אלהינו ואלהי אבותינו ואמותינו (רצה במנוחתנו) קדשנו במצותיך
ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך וטהר לבנו לעבדך
באמת (והנחילנו יהוה אלהינו באהבה וברחון שבת קדשך וינוחו בו
ישראל מקדשי שמך) כי אתה אלהים אמת ודברך אמת וקיים לעד.
ברוך אתה יהוה מלך על כל הארץ, מקדש (השבת ו) ישראל ויום
הזכרון.

Eloheinu vei'elohei avoteinu v'imoteinu, (r'tzei vimnuchateinu). Kad'sheinu
b'mitzvatecha, v'tein chelkeinu b'toratecha. Sab'einu mituvecha, v'sam'cheinu
bishuatecha. V'taheir libeinu l'avd'cha be'emet (v'hanchileinu, Adonai Eloheinu,
b'ahavah uv'ratson Shabbat kadshecha, v'yanuchu vo Yisrael m'kad'shei sh'mecha), ki
atah Elohim emet ud'varcha emet v'kayam la'ad. Baruch atah Adonai, m'kadesh
(haShabat v')Yisrael v'Yom HaZikaron.

Our God, God of our ancestors, (take pleasure in our rest), enable us to realize holiness
through Your commandments, give us our portion in your Torah, let us enjoy the good
things of Your world, and gladden us with your salvation. Refine our hearts to serve
You truthfully (and help us to perpetuate, Eternal One, our God, with love and with
desire, Your holy Shabbat, and may all your people Israel, and all who treat Your name
as holy, find rest and peace on this day), for You are a God of truth, and Your word is
truthful and endures forever. Blessed are You, Eternal One, the sovereign power over
all the earth, who raises up to holiness (Shabbat) the people Israel and the Day of
Remembrance.

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן וְתִהְיֶה
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: אֵל קָרוֹב לְכָל קֹרְאָיו פָּנֵה אֶל עַבְדֶּיךָ
וְחַנּוּנוֹ שְׂפוּךְ רוּחְךָ עָלֵינוּ.

Retzei adonai eloheinu b'amcha yisrael u'tefilatam b'ahavah tekabeil b'ratzon u'tehi
l'ratzon tamid avodat yisrael amecha. Eil karov l'chol korav p'nei el avdecha v'chonenu
shefoch ruchacha aleinu.

Be pleased, Adonai our God, with Your people Israel and accept our prayer in love, and
may You find pleasure always in our worship. God who is near all who call, turn toward
us and be gracious to us by sending Your spirit to us.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ
שְׂבָכְךָ יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרֵב וּבִקֹּר וְצִהָרִים,
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינֵנוּ לָךְ:
וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מַלְכֵנוּ תָּמִיד לְעוֹלָם וָעֶד: וְכַתּוּב לַחַיִּים
טוֹבִים כָּל בְּגֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְלָלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ
סֵלָה: בָּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלָךְ נִאֲמָה לְהוֹדוֹת:

Modim anachnu lach, she'Atah hu Adonay Eloheinu vei'Elohei avoteinu v'imoteinu,
l'olam va'ed. Tzur chayeinu, magein yish'einu, Atah hu l'dor vador. Nodeh l'cha
u'nsappeir t'hilatecha, al chayeinu ham'surim, b'yadecha, v'al nishmoteinu, hap'kudot
lach, v'al nissecha, sheb'chol yom immanu, v'al nifl'otecha v'tovotecha sheb'chol eit:
erev vavoker, v'tzohorayim. Hatov ki lo chalu rachamecha. v'ham'racheim ki lo tamu
chasadecha; mei'olam kivinu lach.

V'al kulam yitbarach v'yitromam shimcha, Malkeinu, tamid l'olam va'ed. Uch'tov
l'chayim tovim kol b'nei v'ritecha. V'chol hachayim yoducha selah. Vihal'lu et Shimcha
be'emet: HaEil y'shu'ateinu, v'ezrateinu selah. Baruch Atah, Adonai, hatov Shimcha;
ul'cha na'eh l'hodot.

You are our God today as You were our ancestors' God throughout the ages; firm
foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your
hand, our souls entrusted to Your care. Our sense of wonder at Your miracles and
kindness greet You daily at dawn, at dusk, and throughout the day.

For all these things, Your name is blessed and raised in honor always, Sovereign of ours, forever. Write down for a good life all the people of Your covenant. Let all of life acknowledge You. May all beings praise Your name in truth. O God, our rescuer and aid, blessed are You, whose name is good, to whom all thanks are due.

Modim Anachnu Lach [We Give Thanks to You]

Mishkan T'filah, A Progressive Siddur, World Union for Progressive Judaism Edition

For the expanding grandeur of Creation,
Worlds known and unknown, galaxies beyond galaxies,
Filling us with awe and challenging our imaginations,
Modim anachnu lach.
For this fragile planet earth, its times and tides,
Its sunsets and seasons,
Modim anachnu lach.
For the joy of human life, its wonders and surprises,
Its hopes and achievements,
Modim anachnu lach.
For human community, our common past and future hope,
Our oneness transcending all separation, our capacity to work
For peace and justice in the midst of hostility and oppression,
Modim anachnu lach.
For high hopes and noble causes, for faith without fanaticism,
For understanding of views not shared,
Modim anachnu lach.
For all who have labored and suffered for a fairer world,
Who have lived so that others might live in dignity and freedom,
Modim anachnu lach.
For human liberties and sacred rites,
For opportunities to change and grow, to affirm and choose,
Modim anachnu lach.
We pray that we may live not by our fears but by our hopes,
Not by our words but by our deeds.
Blessed are You, Eternal One: Your name is Goodness, and You are worthy of
thanksgiving.
Baruch atah, Adonai, hatov shimcha ul'cha na'eh l'hodot.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תָּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ וּלְבָרְךָ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ.

Shalom rav al Yisrael amcha tasim l'olam

Ki Atah hu melech adon l'chol hashalom

V'tov b'einecha l'vareich et amcha Yisrael b'chol eit uv'chol sha'ah bishlomecha

Grant abundant peace eternally for Israel, Your people, for You are the sovereign
source of all peace. So, may it be a good thing in your eyes to bless Your people Israel,
and all who dwell on earth, in every time and hour, with Your peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם: בָּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשָּׁלוֹם.

B'seifer chayim berachah v'shalom u'farnasah tova nizacher v'nikateiv lefanecha.
Anachnu v'chol amecha beit yisrael l'chayim tovim ul'shalom. Baruch atah adonai oseh
hashalom.

In the Book of Life, with blessing, peace and proper sustenance, may we be
remembered and inscribed, we the house of Israel and all Your people, for a good life
and for peace. Blessed are You, Compassionate One, maker of peace.

Questions for the Reflection during the Amidah:

WHAT am I especially thankful for right now? What have been my most satisfying
accomplishments over the past year?

WHO am I especially thankful for right now? Are there important relationships that I've
repaired or begun over the last year that are a particular source of pride or satisfaction?

HAVE I experienced a recovery from illness, setbacks, or other difficulties that has been
especially gratifying?

WHAT mitzvot have I performed that have brought me satisfaction or joy? This could
include fulfilling ritual or religious obligations, kindness or generosity toward others
(chesed), or contributing to social harmony, justice, or environmental healing.

WHAT have been my greatest disappointments or regrets in the past year? What has
felt ugly or wrong?

WHAT aspects of my life have I found particularly troubling or unsatisfying over the past year? Is anything holding me back from making a change?

HOW have I given and received love this year?

ARE there important relationships with other people that aren't where I'd like them to be? Is anything holding me back from making a change?

WHAT are my fondest hopes for the coming year for peoples and countries worldwide? What steps might I take to increase the possibility that my hopes will be realized?

WHAT are my fondest hopes for the well-being of God's creation and of the many species of living things that co-inhabit the planet with us? What steps might I take in the coming year to increase the possibility that my hopes will be realized?

IF I only had this coming year left to live, how would I spend my time?

HOW do I want people to remember me?

Coming up on September

by Marge Piercy

White butterflies, with single
black fingerpaint eyes on their wings,
dart and settle, eddy and mate
over the green tangle of vines
in Labor Day morning steam

The year grinds into ripeness
and rot, grapes darkening,
pears yellowing, the first
Virginia creeper twining crimson,
the grasses, dry straw to burn.

The New Year rises, beckoning
across the umbrellas on the sand.
I begin to reconsider my life.
What is the yield of my impatience?
What is the fruit of my resolve?
I turn from my frantic white dance
over the jungle of productivity
and slowly a niggun slides,
cold water down my throat.
I rest on a leaf spotted red.

Now is the time to let the mind
search backwards like the raven loosed
to see what can feed us. Now,
the time to cast the mind forward
to chart an aerial map of the months.

The New Year is a great door
that stands across the evening and Yom
Kippur is the second door. Between
them are song and silence, stone and
clay pot to be filled from within myself.

I will find there both ripeness and rot,
what I have done and undone,
what I must let go with the waning
days,
and what I must take in. With the last
tomatoes, we harvest the fruit of our
lives.

What I Carry

by Rabbi Rachel Barenblat

It was said of Reb Simcha Bunim that he carried two slips of paper, one in each pocket. On one he wrote: Bishvili nivra ha-olam - "for my sake the world was created." On the other he wrote: V'anochi afar v'efer - "I am but dust and ashes."

In
my

pockets: receipts
for last autumn's drycleaning,
tampons, tissues,

the crumpled ticket stub
from a Paris airport train,
worn from repeated fingering.

The whole cosmos unfolds -
from the Big Bang to right now
- so I could wear these boots.

But I'm one tiny dot
on a vast pointillist canvas.
From a distance, no self matters.

The real trick, you're right,
would be to swap the papers.
Which shell is the pea under?

Maybe I'm insignificant.
Maybe I'm everything.
Watch me open my hand.

אֱלֹהַי, נִצּוֹר לְשׁוֹנִי מֵרָע וּשְׁפָתִי מִדַּבֵּר מִרְמָה וְלִמְקַלְלִי נִפְשִׁי תִדּוֹם.
וְנִפְשִׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתֶךָ וּבִמְצוֹתֶיךָ תִּרְדּוֹף נִפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְסָלְקָל מִחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן
שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ. עֲשֵׂה לִמְעַן קִדְשְׁתֶּךָ. עֲשֵׂה לִמְעַן תוֹרָתֶךָ. לִמְעַן
יִחַלְצוֹן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אֲמָרִי כִּי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ. יְהִי צוּרִי וְגֹאֲלִי:

Elohai, n'tzor l'shoni meira usfatai midaber mirmah. V'lim'kal'lai nafshi tidom.
V'nafshi ke'afar la'kol tihyeh. P'tach libi b'toratecha. Uv'mitzvotcha tirdof nafshi.
V'chol hachoshvim alai ra'ah, m'heirah hafer atzatham v'kalkeil machashavtam. Aseih
l'ma'an sh'mecha. Aseih l'ma'an y'minecha. Aseih l'ma'an kedushatecha. Aseih
l'ma'an toratecha. L'ma'an yeichaltzun y'didecha hoshi'ah y'mincha va'aneini.
Yihyu l'ratzon imrei fi, v'hegyon libi l'fanecha, Adonai tzuri v'go'ali.

Dear God, protect my tongue from evil, and my lips from telling lies. May I turn away from evil and do what is good in your sight. Let me be counted among those who seek peace. May my words of prayer and my heart's meditation be seen favorably, Beloved One, my rock and my redeemer.

עוֹשֶׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, v'imru amen.

May the One who creates peace on high bring peace to us and to all Israel. And we say:
Amen.

Avinu Malkeinu

(all rise)

אָבִינוּ מַלְכֵנוּ חַנּוּנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

**All sing: Avinu malkeinu, chaneinu va'aneinu,
 Ki ein banu ma-asim.
 Asei imanu tzedaka vachessed
 V'hoshi'einu.**



Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ:

Avinu malkeinu, chatanu lefanecha.

Source of life, sovereign of the universe, we have done wrong in your presence.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה:

Avinu malkeinu, ein lanu melech elah atah.

Our source, our sovereign, we have no one to rule over us but you.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

Avinu malkeinu, aseih imanu lema'an shemecha.

Our source, our sovereign, help us for the honor of your name.

אָבינוּ מַלְכֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu malkeinu, chadeish aleinu shanah tovah.

Our source, our sovereign, renew for us a good year.

אָבינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ:

Avinu malkeinu, hafeir atzat oy'veinu.

Our source, our sovereign, nullify the plans of any who may seek to do us harm.

אָבינוּ מַלְכֵנוּ, סְלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ:

Avinu malkeinu, s'lach um'chal l'chol avonoteinu.

Our source, our sovereign, grant forgiveness and atonement for all of our transgressions.

אָבינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu malkeinu, hachazireinu bit'shuvah shleimah l'fanecha.

Our source, our sovereign, help us to return wholeheartedly into your presence.

אָבינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים:

Avinu malkeinu, sh'lach refuah shleimah l'cholim.

Our source, our sovereign, send complete healing to all those who ail.

אָבינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu malkeinu, kotveinu b'seifer chayim tovim.

Our source, our sovereign, inscribe us for good fortune in the Book of Life.

אָבינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

Avinu malkeinu, kotveinu b'seifer ge'ulah vishuah.

Our source, our sovereign, inscribe us in the Book of Redemption and Salvation.

אָבינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר פֶּרֶןסָה וְכִלְכָּלָה:

Avinu malkeinu, kotveinu b'seifer parnasah v'chalkalah.

Our source, our sovereign, inscribe us in the Book of Sustenance and Livelihood.

אָבינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר זְכוֹת:

Avinu malkeinu, kotveinu b'seifer z'chuyot.

Our source, our sovereign, inscribe us in the book of Merit.

אָבינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu malkeinu, kotveinu b'seifer s'lichah um'chilah.

Our source, our sovereign, inscribe us in the Book of Forgiveness and Atonement.

אָבינוּ מַלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

Avinu malkeinu, hatzmach lanu y'shu'ah b'karov.

Our source, our sovereign, let grow for us the tree of imminent redemption.

אָבינוּ מַלְכֵנוּ, זְכוֹר כִּי עָפָר אֲנַחֲנוּ:

Avinu malkeinu, zachor ki afar anachnu.

Our source, our sovereign, remember us, though we are made of dust.

אָבינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Our source, our sovereign, be merciful to us and to all our offspring.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ:

Avinu malkeinu, aseih l'ma'an harugim al sheim kodshecha.

Our source, our sovereign, act in memory of all those who have been killed while honoring your name.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן שְׂמֵךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

Avinu malkeinu, aseih l'ma'an shimcha hagadol hagibor v'hanora shenikra aleinu.

Our source, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.

אָבינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

וְהוֹשִׁיעֵנוּ:

All sing:

***Avinu malkeinu, chaneinu va'aneinu, ki ein banu ma-asim.
Asei imanu tzedaka vachessed v'hoshi'einu.***

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

(be seated)

Shechinah, the Source of our Life

"Shechinah" has been interpreted as the feminine aspect of the Divine Spirit's presence in and throughout the world. This reading is from the Israel Movement for Progressive Judaism.

Shechinah, the source of our life...
hear our prayer and have compassion for us.

**Shechinah, the source of our life...
remember that we are Your sons and daughters.**

Shechinah, the source of our life...
teach us to recognize our limitations.

**Shechinah, the source of our life...
guide us in the ways of pleasantness.**

Shechinah, the source of our life...
teach us compassion and tzedakah.

**Shechinah, the source of our life...
be with us for the sake of those who struggle for peace and justice.**

Shechinah, the source of our life...
turn our mourning to joy and our sadness to happiness.

**Shechinah, the source of our life...
bless our land and the work of our hands.**

Shechinah, the source of our life...
gather Your children from the four corners of the earth.

**Shechinah, the source of our life...
complete the building of Jerusalem, Your holy city.**

For our Community and our People

Leader: May the whole House of Israel, scattered over the earth, yet bound by a common history and united by a common heritage of insight and hope, find the courage to build upon its diversity and affirm its creativity.

All: **May all whose lives are made hard because they are Jews find the strength to endure, and may we stand with them in their struggle to move from bondage to freedom, from darkness to light.**

Leader: May each of us be blessed with wisdom; let health, peace and happiness reign in our homes and in our hearts; let each of us commit ourselves to the other in a Covenant of Freedom.

All: **Let us send healing thoughts and deeds of kindness to those in pain and anxiety; let us be their refuge in times of trouble, and aid them as they pass from weakness to strength, from suffering to consolation, from fear to courage.** - adapted, CCAR

Leader: Strange is our situation here upon Earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: That we are here for the sake of others ... Above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy.

- Albert Einstein

A Prayer for Peace

God, may it be Your will to put an end to war and bloodshed on earth, and to spread a great and wonderful peace over the whole world, so that nation shall not lift up sword against nation, neither shall they learn war anymore. - Reb Nachman of Breslov



Od Yavo

Mosh Ben Ari

עוד יבוא שלום עלינו ועל כָּלָם.
סאלאאם, עלינו ועל כל העולם, סאלאאם, שלום.

Od yavo shalom aleinu, ve'al kulam
Salaam, aleinu v'al kol ha'olam. Salaam, shalom.

Bring peace to us and to everyone. Peace, to us and the entire world, peace, peace.

Aleinu - It Is Upon Us

(all rise)

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית שלא עָשָׂנו כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֵם וְגוֹרְלָנוּ
כָּכָל הַמוֹנָם:

Aleinu l'shabei'ach la'adon hakol, la'teit gedulah l'yotser b'reishit,
Shelo asanu k'goyei ha-aratzot, v'lo saman u k'mishpachot ha'adamah.
Shelo sam chelkeinu kahem v'goraleinu k'chol hamonam.

It is ours to praise the beauty of the world, even as we discern its tatteredness.
For nothing is whole that is not first rent and out of the torn we make whole again.
May we live with promise in creation's lap, redemption budding in our hands.
It is up to us to hallow creation, to respond to Life with the fullness of our lives.
It is up to us to meet the world, to embrace the whole even as we wrestle with its parts.

- Interpretive translation by Marcia Falk

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ
בָּרוּךְ הוּא

Va'anachnu korim umishtachavim umodim, lifnei melech, malchei hamlachim,
hakadosh baruch hu.

Therefore we bend the knee and shake off the stiffness that keeps us from the subtle
graces of life and the supple gestures of love. With reverence and thanksgiving we
accept our destiny and set for ourselves the task of redemption.

- Interpretive translation by Rabbi Rami Shapiro

שְׁהוּא נוֹטָה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עֶזְרוֹ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד, אֱמֶת מַלְכֵנוּ אֶפֶס זִוְלָתוֹ בְּכָתוּב
בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד:

Shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim mima-al
Ush'chinat uzo b'gavhei meromim. Hu eloheinu ein od. Emet malkeinu efes zulato
Kaka'tuv b'torato v'yadatah hayom v'hasheivota el l'vavecha,
Ki Adonai hu ha'elohim bashamayim mima'al v'al ha'aretz mitachat ein od.

[The One] who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah: "You shall know this day, and bring it home inside your heart, that Adonai is God in the heavens above and on the earth below. There is no other God."

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גִּלּוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרֹתוֹן לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל
בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ, יִכִּירוּ וְיָדַעוּ כָּל
יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶה, וְיִסְבְּלוּ כָּל אֶת עוֹל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Al kein nekaveh lecha adonai eloheinu, lirot meheira betiferet uzecha, leha'avir gilulim
min ha'aretz, ve'ha'elilim karot yikareitun, letakein olam bemalchut shadai, vechol
benei vasar yikr'u vishmecha, lehafnot eilecha kol rishei aretz. Yakiru ve'yeidu kol
yoshvei teiveil, ki lecha tichra kol berech, tishava kol lashon. Lefanecha adonai
eloheinu yichr'u ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam et ol
malchutecha, vetimloch aleihem meheirah l'olam vaed. Ki hamalchut shelcha hi,
uleolmei ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch l'olam vaed.

And so, we put our hope in You, Adonai, our God, that soon we may behold the full splendor of Your might, and see idolatry vanish from the earth, and all material gods be

swept away, and the power of Your rule repair the world, and all creatures of flesh call on Your name, and all the wicked of the earth turn back to You. Let all who dwell upon the globe perceive and know that to You each knee must bend, each tongue swear an oath, and let them give the glory of Your name its precious due. Let all of them take upon themselves Your rule. Reign over them, soon and for always. For this is all Your realm, throughout all worlds, across all time.

**And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.**

- *Judy Chicago*

**וְנֹאמַר יְהוָה לְמֶלֶךְ עַל כָּל הָאֶרֶץ בַּיּוֹם הַהוּא יְהוָה אֶחָד
וְשִׁמּוֹ אֶחָד:**

V'ne'emar, v'haya Adonai l'melech al kol ha'aretz. Bayom hahu, yihiyeh Adonai echad, u'shmo echad.

And it is written: "Adonai will reign as sovereign over all the earth. On that day shall Adonai be one, God's name be one!"

(be seated)

Life and death alike are mysteries. We journey through a country dimly seen by the uncertain light of thought and feeling, and death is undiscovered territory, a land without report. Yet as we now remember our loved ones who have died, we look ahead with faith and hope. They have faded from sight but not from mind, where nothing good can perish. In the Light of Eternity, all beauty shines forever. *-adapted, CCAR*

We Remember Them

Leader: At the rising of the sun and its setting, we remember them.

All: At the blowing of the wind and in the chill of winter, we remember them.

Leader: At the opening of the buds and in the rebirth of spring, we remember them.

All: At the blueness of the skies and in the warmth of summer, we remember them.

Leader: At the rustling of the leaves and in the beauty of autumn, we remember them.

All: At the beginning of the year and when it ends, we remember them, for they are now a part of us, as we remember them.

Reader: When we are weary and in need of strength, we remember them.

All: When we are lost and sick at heart, we remember them.

Leader: When we have joy we crave to share, we remember them.

All: When we have decisions that are difficult to make, we remember them.

Leader: When we have achievements that are based on theirs, we remember them.

All: As long as we live, they too will live, for they are now a part of us, as we remember them.

- Sylvia Kamens and Jack Reimer

The Kaddish is among the best known and most frequently recited Jewish prayers. It is recited during the eleven months of mourning and on the subsequent anniversaries of the death of a loved one. The Kaddish was not originally intended as a prayer for mourners and does not include a syllable about death. It seems altogether silent about those thoughts that are likely to fill the mourner's mind and heart. And yet, the Kaddish makes several vital affirmations, which relate directly to the mourner. The Kaddish offers a reassurance of inner peace and serenity. The Kaddish challenges mourners to contribute their energies to the making of a better world. Reciting the Kaddish is a link with the past, a gracious way to honor the dead and ennoble the living.

Kaddish Yatom - Mourners Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְּרֻעוּתָהּ וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא, בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן

Leader: Yitgadal v'yitkadash sh'mei rabah

All: Amen.

Leader: B'alma d'vra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchaiyei d'chol beit Yisrael ba'agalah uvizman kariv v'imru

All: Amen. Y'hei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader: Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar
v'yitaleh v'yithalal shemei d'kudsha

All: B'rich hu

Leader: Le'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da'amiran
b'alma v'imru

All: Amen.

Leader: Y'hei sh'lamah raba min sh'mai'ah v'chayim aleinu v'al kol Yisrael v'imru

All: Amen.

Leader: Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol
yoshvei teiveil v'imru

All: Amen.

Note: Some Jewish communities add ve'al kol yoshvei teiveil to the Kaddish, extending the blessing for peace to all who dwell on earth, and not just to the whole people of Israel. All are welcome to use the language they prefer.

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Leader: May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen. May the One who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

Yigdal

יגדל אלהים חי וישתבח, נמצא, ואין עת אל מציאותו
אחד ואין יחיד כיחודו, נעלם, וגם אין סוף לאחדותו
אין לו דמות הגוף ואינו גוף, לא נערוך אליו קדש
קדמון לכל דבר אשר נברא, ראשון ואין ראשית לראשיתו
הנו אדון עולם, לכל נוצר. יורה גדלותו ומלכותו
שפע נבואתו נתנו, אל אנשי סגולתו ותפארתו
לא קם בישראל כמשה עוד נביא, ומביט את תמונתו
תורת אמת נתן לעמו, אל, על יד נביאו נאמן ביתו
לא יחליף האל ולא ימיר דתו. לעולמים, לזולתו
צופה ויודע סתרינו, מביט לסוף דבר בקדמתו
גומל לאיש חסד כמפעלו, נותן לרשע רע כרשעתו
ישלח לקץ ימין משיחנו, לפדות מחכי קץ ישועתו
מתים יחיה אל ברוב חסדו, ברוך עדי עד שם תהלתו

Yigdal Elohim chai v'yishtabach nimtza v'ein eit el m'tzi'uto
Echad v'ein yachid k'yichudo nelam v'gam ein sof l'achduto

Ein lo d'mut haguf v'eino guf lo na'aroch eilav kedushato
Kadmon l'chol davar asher nivra rishon v'ein reishit l'reishito

Hino adon olam l'chol notzar yoreh g'dulato umalchuto
Shefa n'vuato n'tano el anshei segulato v'tifarto

Lo kam b'Yisrael k'moshe od navi umabit et t'munato
Torat emet natan l'amo eil al yad n'vi'o ne'eman beito

Lo yachalif ha'Eil v'lo yamir dato l'olamim l'zulato
Tzofeh v'yodei'a s'tareinu mabit l'sof davar b'kadmato

Gomeil l'ish chesed k'mifalo notein l'rasha ra k'rishato
Yishlach l'keitz hayamin m'shicheinu lifdot m'cha kei keitz yishuato
Meitim yechai'eh eil b'rov chasdo baruch adei ad sheim t'hilato

Great is the living God, to whom we give our praise, who is, and whose great being is timeless without days. The One, to whom in oneness no one can compare, invisible, in unity unbounded, everywhere, who has no body's form, has no material dress, nor can we find the likeness of God's awesome holiness, more ancient than all things brought forth in creation, the first of everything that is, Beginning unbegun!

Behold the supreme being, whose universal power, whose greatness and whose rule all creatures shall declare, whose flow of prophecy was granted to a few, the treasured ones who stood amid God's splendor ever new.

In Israel none arose as prophet like Moshe, a prophet who would come to see the "image" in the bush.

Torah of truth God gave the people Israel, by truest prophet's hand that in God's house would dwell. And God will never let the Torah pass away, its doctrine will not change, but through all change will stay.

God sees and knows all things, and even what we hide, can look upon how things begin the end of things to find, rewarding acts of love, when love for love we'll find, and paying to all wickedness a recompense in kind

God shall deliver all, upon the end of time, redeeming all who wait for God, who for salvation pine. God wakes all beings to life, abundant love shall reign, blessed evermore, the glory of God's Name!

Yigdal was written by Daniel ben Judah, a fourteenth century poet. He based it upon Maimonides' Thirteen Articles of Faith. This translation has attempted to make the closing line more acceptable to the contemporary worshipper by referring to the sustenance of life, rather than resurrection of the dead, as the true testimony of God's blessing.

- Rabbi Arthur Green

Note: R. Yitzhak Luria Ashkenazi rejected the definition of principles of faith, and so he ruled against the usage of this piyyut. He's not the only one who believed in the validity of multiple streams of belief in Judaism - see the Talmud, and the variety of sometimes conflicting ideas expressed and honored there.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתֶּימוּ

L'shana tova tikateivu v'teichateimu!

May a good year be written and sealed for you!

Kiddush

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, our God, sovereign of the universe, by whose power fruit comes forth from the vine.

HaMotzi

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai Eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

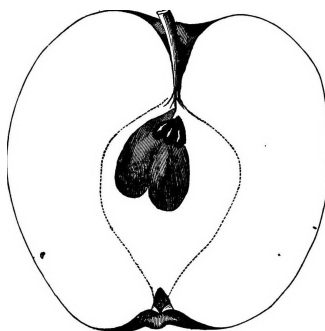
Blessed are You, our God, sovereign of the universe, who brings forth bread from the earth.

Apples and Honey

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁתַּחֲדֹשׁ
עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

Y'hi ratzon milfanecha, Adonai Eloheinu vei'elohei avoteinu v'imoteinu,
shet'chadeish aleinu shanah tovah um'tukah.

May it be Your will, Adonai, our God and the God of our ancestors, that You renew
for us a good and sweet year.



**Service
for
Rosh Hashanah
Morning**

Return again, return again, return to the land of your soul
Return again, return again, return to the land of your soul
Return to what you are, return to who you are, return to where you are
born and reborn again

- Shlomo Carlebach

Today we concern ourselves with t'shuvah - turning;
Turning from ignorance to truth, from darkness to light,
From evil to good, from conceit to compassion, from self to life.
Turning is the key to survival.
The seasons, the plants, the galaxies all maintain their existence through turning.
Our turning, too, is in the natural order of things,
Holding the key to our survival by returning us to holiness.

- Rabbi Rami Shapiro

Birchot HaShachar - Morning Blessings

מָה טוֹבוֹ אֱהָלֶיךָ יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל: וְאֲנִי בָרַב חֲסִדֶּךָ אָבוֹא בֵּיתְךָ
אֶשְׁתַּחֲוֶה אֶל הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ: יְהוָה אֱהַבְתִּי מְעוֹן בֵּיתְךָ וּמְקוֹם
מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע אֲבָרְכָה לְפָנֶי יְהוָה עֹשִׂי: וְאֲנִי
תַּפְלְתִּי־לְךָ יְהוָה עֵת רָצוֹן אֱלֹהִים בָּרַב־חֲסִדֶּךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Mah tovu ohalecha Ya'akov, mishkenotecha Yisrael.
Va'ani b'rov chasdecha avo veitecha, eshtachaveh el heichal kodshecha b'yiratecha.
Adonai ahavti m'on beitecha, um'kom mishkan k'vodecha. Va'ani eshtachaveh
v'echra'ah, evre'chah lifnei Adonai osi. Va'ani t'filati lecha Adonai, eit ratzon,
Elohim b'rov chasdecha, aneini be'emet yishecha.

How goodly are your tents, O Jacob, your dwelling places, O Israel. As for me, drawn
by your love, I come into your house. I lay me down in a humble surrender before
Your holy shrine in awe. Great One, how I love your house's site, adore Your glory's
dwelling place. As for me, I fall in prayer, my body I bend down. I greet, I bless, I
bend the knee before the One who fashions me. And as for me, my prayer is for You:
may it be a time of desire. O, God, in the abundance of Your love, respond to me in
truth, with Your help.

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא

Elohai neshamah shenatata bi t'hora hi

God, the soul You have given me is pure.

Note: There are many names for God. Some people are better able to relate to some names than others. For this part of the service, which is about the simple miracles of our lives and our bodies, we've chosen to use the name Chei ha'Olamim, "Life of all Worlds," instead of the more traditional Melech ha'Olam, "Ruler of the World." Feel welcome to use whichever language you prefer throughout the service.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) אֲשֶׁר נָתַן לַשְּׁכָוִי
בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה

Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) asher natan lasechvi
vinah l'havchin bein yom uvein lailah.

Blessed are You, our God, life of all the worlds, who gives the bird of dawn the
discernment to tell day from night.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) רוֹקֵעַ הָאֶרֶץ עַל
הַמַּיִם:

Baruch atah Adonai Eloheinu chei ha'olamin (melech ha'olam) roka ha'arets al
hamayim.

Blessed are You, our God, life of all the worlds, who stretches forth the earth upon
the waters.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) פּוֹקֵחַ עֵוְרִים:

Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) pokei'ach ivrim.

Blessed are You, our God, life of all the worlds, who causes the blind to see.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) מַלְבִּישׁ עֲרֻמִּים:

Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) malbish arumim.

Blessed are You, our God, life of all the worlds, who clothes the naked.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) מַתִּיר אֲסוּרִים:

Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) matir asurim.

Blessed are You, our God, life of all the worlds, who makes the captive free.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) זֹכֵף כְּפוּפִים:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) zokeif k'fufim.
Blessed are You, our God, life of all the worlds, who raises up the humble.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) הַמְּכִין מַצְעָדֵי
גִּבּוֹר:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) hameichin mitzadei
gaver.
Blessed are You, our God, life of all the worlds, who makes firm a person's steps.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂה לִי כָל
צָרָכִי:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asah li kol tzarki.
Blessed are You, our God, life of all the worlds, who acts for all my needs.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) אוֹזֵר יִשְׂרָאֵל
בְּגִבּוֹרָה:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) ozer Yisrael
bigvurah.
Blessed are You, our God, life of all the worlds, who girds Israel with strength.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) עוֹטֵר יִשְׂרָאֵל
בְּתִפְאַרָה:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) oter Yisrael
b'tifarah.
Blessed are You, our God, life of all the worlds, who crowns Israel with splendor.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂנִי בְּצַלְמוֹ:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asani b'tzalmo.
Blessed are You, our God, life of all the worlds, who made me in Your image.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂנִי בְּנֵי
חוֹרִין:
Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asani b'nei
chorin.

Blessed are You, our God, life of all the worlds, who made me free.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשִׂי יִשְׂרָאֵל:

Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asani Yisrael.

Blessed are You, our God, life of all the worlds, who made me of the people Israel.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) הַנוֹתֵן לַיָּעֹף כֹּחַ:

Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) ha'notein laya'eif koach.

Blessed are You, our God, life of all the worlds, who gives strength to the weary.

In recognition of the miracle of the human body, we acknowledge the artistic and functional brilliance of its creator:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,
וּבָרָא בּוֹ נְקָבִים וְנִקְבִּים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ,
שֶׁאִם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמוֹד לִפְנֶיךָ אִפְלוּ שָׁעָה אֶחָת. בָּרוּךְ אַתָּה יְהוָה,
רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Baruch atah Adonai, Eloheinu melech haolam, asher yatzar et ha'adam b'chochma,
uvara bo n'kavim n'kavim, chalulim chalulim, galu'i v'yadu'a lifnei chisei
ch'vodecha, she'im yipateiach echad meihem, oh yisateim echad meihem, ee efshar
l'hitkayeim v'la'amod l'fanecha, afilu sha'a echat. Baruch atah Adonai, rofei kol
basar umafli la'asot.

Blessed are You, the architect, our God, sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before You that if one of these passageways is open when it should be closed, or blocked up when it should be free, one could not stay alive to stand before You. Blessed are You, our God, the wondrous healer of our flesh.

Psalm 92

(On Shabbat)



מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת
טוֹב לַהֲדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ
לְהַגִּיד בַּבֹּקֶר חֲסִידְךָ וְאַמוֹנְתְךָ בַּלַּיִלוֹת
עַל־יָעֲשׂוֹר וְעַל־נָבֶל עָלֵי הַגִּיּוֹן בְּכִנּוֹר
כִּי שִׂמַּחְתָּנִי יְהוָה בִּפְעֻלָּךְ בְּמַעֲשֵׂי יָדֶיךָ אֲרִנּוּ
מִה־גָדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ
אִישׁ בַּעַר לֹא יֵדַע וְכִסִּיל לֹא־יָבִין אֶת־זֹאת
בְּפֶרֶחַ רִשְׁעִים | כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱוֹן
לְהַשְׁמָדָם עַד־יָעַד וְאַתָּה מָרוֹם לְעַלְמִים יְהוָה
כִּי הִנֵּה אֵיבֶיךָ | יְהוָה כִּי־הִנֵּה אֵיבֶיךָ יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן
וְתִרְם כְּרֹאִים קֶרְנֵי בִלְתִּי בְשָׁמֹן רַעֲנוֹן
וְתִבֵּט עֵינֵי בְשׂוּרֵי בִקְמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזִנִּי
צַדִּיק כְּתָמָר יִפְרַח כְּאַרְז בַּלְבָּנוֹן יִשְׁגֶּה
שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ
עוֹד יִנּוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ
לְהַגִּיד כִּי־יֵשֶׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ

Mizmor shir l'yom haShabbat. Tov l'hodot l'Adonai u'l'zamer l'shimcha elyon.

L'hagid baboker chas'decha, ve'emunat'cha baleilot.

Alei asor va'alei navel, alei higayon b'chinor.

Ki simach'tani Adonai b'foa'lecha, b'ma'aseih yadecha aranein.

Mah gadlu ma'asecha Adonai, me'od amku mach'she'votecha.

Ish ba'ar lo yeida, u'ch'sil lo yavin et zot. Bifro'ach resha'im k'mo eishev,

va'ya'tzitzu kol poalei aven, l'hishamdam adei ad. V'atah marom l'olam Adonai. Ki

hi'nei oyvecha Adonai, ki hi'nei oyvecha yoveidu, yitpardu kol po'alei aven.

Vatarem ki'r'eim karni, baloti b'shemen ra'anan. Vatabeit eini b'shurai bakamim

alai m're'im tish'mana oznai.

Tzadik katamar yif'rach, k'erez balvanon yisgeh.

Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah, d'sheinim v'ra'a'nanim yihyu.

L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

A song with musical accompaniment for the Sabbath day. It is good to give thanks to Adonai, and to sing to Your name, O Most High. To declare in the morning Your kindness and Your faith at night. Upon a ten-stringed harp and upon a psaltery, with speech upon a harp. For You have made me happy Adonai, with Your work; with the work of Your hands I shall exult. How great are Your works, Adonai! Your thoughts are very deep. A boorish person does not know; neither does a fool understand this. When the wicked flourish like grass, and all enactors of violence blossom, only to be destroyed forever. But You remain on high forever, Adonai. For behold Your enemies, Adonai, for behold Your enemies will perish; all enactors of violence will scatter. But You have raised my horn like that of a wild ox; to soak me with fresh oil. My eye has gazed upon those who stare at me [with envy]; when evildoers rise up against me, my ears hear [them]. The righteous flourish like the palm; growing as a cedar in Lebanon. Planted in the house of Adonai, in the courts of our God they will flourish. They will yet grow in old age; fat and fresh will they be. To declare that Adonai is upright, my rock in Whom there is no injustice.

Pitchu Li - Psalm 118:19

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אֲבֹא בָם אוֹדֶה יְהוָה
זֶה הַשַּׁעַר לַיהוָה צַדִּיקִים יָבֹאוּ בוֹ

Pitchu li sha'arei tzedek, avo vam odeh Yah

Zeh ha'sha'ar l'Adonai, tzadikim yavo'u vo

Open for me the gates of justice, I will enter and give thanks to God

This is the gate for Adonai; righteous people will enter through it.

Ashrei - Psalm 145

(translation on page 51)

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעַם שִׁכְכָה לוֹ אֲשֶׁרִי הָעַם שִׁיְהוֹנֶה אֱלֹהֵיוֹ:

Ashrei yoshvei veitecha, od yehalelucha selah.

Ashrei ha'am shekacha lo, ashrei ha'am she'Adonai elohav.

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אַבְרָכְךָ וְאַהֲלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

Tehilah l'David, aromimcha elohai hamelech, va'avarcha shimcha le'olam va'ed.

B'chol yom avarcheka, v'ahalela shimcha l'olam va'ed.

גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ:

Gadol Adonai um'hulal me'od, v'ligdulato ein cheiker.
Dor l'dor yishabach ma'asecha, ug'vurotecha yagidu.

הַדָּר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֵזוֹ נּוֹרָאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתֶךָ אֶסְפְּרָנָה:

Hadar k'vod hodecha, v'divrei niflotecha asicha.
Ve'ezuz norotecha yomeiru ug'dulat'cha asaprenah.

זֶכֶר רַב־טוֹבָךָ יִבְיְעוּ וְצִדְקָתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וּגְדַל־חֶסֶד:

Zeicher rav tuv'cha yabiyu, v'tzid'kat'cha yeraneinu.
Chanun verachum Adonai, erech apayim ug'dal chased.

טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה:

Tov adonai lakol, v'rachamav al kol ma'asav.
Yoducha Adonai kol ma'asecha, va'chasidecha yevarchucha.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ:

K'vod malchutecha yomeiru, ug'vurotecha y'dabeiru.
L'hodi'a livnei ha'adam g'vurotav, uchvod hadar malchuto.

מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדָר:
סוֹמֵךְ יְהוָה לְכָל־הַנְּפִלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

Malchutecha malchut kol olamim, umemshaltecha b'chol dor vador.
Someich Adonai l'kol hanoflim, v'zokeif l'chol hak'fufim.

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

Einei chol elecha y'sabeiru, v'ata notein lahem et achlam b'ito.
Poteiach et yadecha, umasbi'ah l'chol chai ratzon.

צַדִּיק יְהוָה בְּכָל־דִּרְכָּיו וְחֹסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

Tzadik Adonai b'chol derachav, v'chasid b'chol ma'asav.
Karov adonai l'chol korav, l'chol asher yikra'uhu ve'emet.

רְצוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הָרָשָׁעִים יִשְׁמִיד:

R'tzon y'rei'av ya'aseh, v'et shavatam yishma v'yoshi'eim.

Shomer Adonai et kol ohavav, v'eit kol har'shaim yashmid.

תְּהִלַּת יְהוָה יִדְבֹּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד:

וְאֶנְחֵנוּ נְבָרֵךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

Tehilat Adonai yedabeir pi, vivareich kol basar sheim kodsho le'olam va'ed.

Va'anachnu nevareich Yah, mei'ata v'ad olam, halleluyah.

Happy are those who dwell in Your house, they will praise You again and again.

Happy is the people whose lot is such. Happy is the people for whom the Eternal is God. A psalm of praise by David: I will exalt You, my God, the Sovereign. I will bless Your name for ever and ever. Every day I will bless You. I will praise Your name for ever and ever. Great is the Eternal and very worthy of praise. There is no probing God's greatness. One generation will acclaim what You have done to another. They will tell of Your mighty acts. I will discuss the majestic glory of Your beauty, and the instances of Your wonders. They will talk of the power of Your awesome deeds. I

will relate Your greatness. They will give expression to the abundance of Your goodness. They will sing of Your righteousness. God is gracious and merciful, long on patience and great in caring. God is good to all, and God's mercy is upon all that has been done. All that You have done will give thanks to You, God, and those who care for You will bless You. They will talk of the glory of Your empire. They will speak of Your might. To make known to humanity Your mighty deeds, and the glorious majesty of Your realm. Your domain is a realm for all ages. Your reign is for each generation. God supports all those who fall. The Eternal raises all who are bowed over. The eyes of all look expectantly to You. You give them their food in its proper time. You open Your hand, giving sufficient contentedness to all living things. God is righteous in all ways, caring to all that has been created. God is near to all who call, to all who call on the Holy One in truth. God does the will of those who feel awe. The Eternal hears their cry and saves them. God watches over all those who express love. God destroys all the wicked. My mouth will speak the praise of the Sovereign. All animate beings will bless God's holy name for ever and ever. We will bless the Holy One from now to eternity. Halleluyah.

Kol Haneshamah - Psalm 150

הַלְלוּ יְהוָה | הַלְלוּ-אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:

Halleluyah, hallelu el b'kodsho, halleluhu birkia uzo.

Halleluhu bigvurotav - halleluhu k'rov gudlo.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתֹף וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעוּגָב:

Halleluhu b'teika shofar, halleluhu b'neivel v'chinor

Halleluhu b'tof umachol, halleluhu b'minim v'ugav.

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

Halleluhu b'tzil tzelei shama, halleluhu b'tzil tzelei t'ruah

כָּל הַנְּשָׁמָה תִּהְיֶה יְהוָה הַלְלוּ-יְהוָה:

Kol haneshamah t'halleil ya, halleluyah...

Call out to God in heaven's holy place. Exclaim to God across the firmament. Shout to God for God's mighty deeds. Proclaim to God as loud as God is great. Blast out for God with piercing shofar sound. Strum to God with sweet lute and strings. Drum to God with mighty rhythm. Dance to God with joyous abandon. Sing out to the Creator with strings and husky flute! Sing out to the Eternal with cymbals that resound! Let every living thing praise God, Halleluyah.

Leader: The season of Rosh Hashanah is a time to remember - *Yom HaZikaron* - Day of Remembrance. Remembrance that is filled with nostalgia, with warmth and, yes, with pain. Rosh Hashanah is a time to remember.

All: **Now is the time for turning.**

Leader: To everything there is a season, and there is an appointed time for every purpose under heaven. Now is the time for turning. The leaves turn from green to brown. The birds turn to head south. The squirrels turn to store food.

All: **For leaves, birds and animals, turning comes instinctively. But for us, it takes an act of will.**

Leader: It means remembering. It means breaking old habits. It means admitting we have been wrong. This is never easy. It means losing face. It means starting over. This is always painful. It means recognizing that we have the ability to change. It means saying, "I'm sorry."

All: **These things are hard to do. But unless we turn, we will be trapped forever in yesterday's ways.**

Leader: Let us help each other turn:

All: **From callousness to sensitivity, from hostility to love
From pettiness to purpose, from envy to contentment
From carelessness to discipline, from fear to faith.**

Leader: Let us revive our lives, as we hoped they would be from the beginning. Let us turn toward each other, for in isolation there is no life. *- adapted from New Prayers for the High Holidays, edited by Jack Reimer*

Leader: Understand the words of Hillel as a guide for the New Year: "If I am not for myself, who is for me?"

All: **If I do not engage in the deeply personal work of turning inward - t'shuvah - no one else can do it for me.**

Leader: "And when I am only for myself, what am I?"

All: **If each of us is only self-focused, there can be no tikkun olam - repair of the world.**

Leader: "And if not now, when?"

All: **What better time than at the birth of a New Year to begin the journey toward repair of the soul - tikkun nefesh - and repair of the world - tikkun olam?**

- Rabbi Leila Gal Berner (adapted)

Nishmat Kol Chai - A Blessing for All of Creation

Nishmat is a prayer to teach us how to pray. Even with the ugliness of the world, we know that there are stories of courage that act as a wondrous moment of brightness during a dark time, but we may not know how to express thanks or wonder.

Learning to praise those moments while acknowledging the pain in the world is a constant challenge in prayer. We can remember those stories which give us hope, and we can try to be thankful for them so that we are ready to celebrate the good in the world once the smoke clears and we can sense it clearly. - *Rabbi Phillip Gibbs*

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ וְרוּחַ כָּל בָּשָׂר תִּפְאֵר
וְתִרְוִימִם זִכְרֶךָ מִלְכָּנוּ תָּמִיד מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל.

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu v'ruach kol basar

T'fa'eir utromeim zichrecha, malkeinu, tamid, min ha'olam ve'ad ha'olam Atah El.

The soul of every living thing shall bless your name, Adonai, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of You, our sovereign one. From one eternity to another, you alone are God.

אֱלֹהֵינוּ פִּינוּ מְלֵא שִׁירָה כָּזִים, וּלְשׁוֹנֵינוּ רִנָּה כְּהֶמוֹן גִּלְיוֹ, וְשִׁפְתֵינוּ שִׁבְחַ
כְּמִרְחֲבֵי רָקִיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכֶזֶרֶחַ, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי
שָׁמַיִם וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ יְהוָה
אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְף
אַלְף אֱלֹפִי אֱלֹפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ וְעַמָּנוּ.

Ilu finu malei shirah kayam, ulshoneinu rinah kahamon galav, v'siftoteinu shevach
k'merchavei rakia, v'eineinu m'irot kashemesh v'chayareiach, v'yadeinu frusot
k'nishrei shamayim, v'ragleinu kallot ka'ayalot, ein anachnu maspikim l'hodot l'cha,
Adonai Eloheinu vei'Elohei avoteinu v'imoteinu, ul'vareich et sh'mecha, al achat
mei'alef elef alfei alafim v'ribi r'vavot p'amim, hatovot she'asita im avoteinu,
v'imoteinu, v'immanu.

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle - we would never have sufficient praise for You, Adonai, our God, God of our ancestors, nor could we bless Your name enough for even one small measure

of the thousands upon thousands of the times of goodness, when You acted for our ancestors and us.

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכָבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּי רָם וְנִשָּׂא.

Ha'Eil b'ta'atzumot uzecha, hagadol bichvod sh'mecha, hagibor lanetzach, v'hanora
b'norotecha, hamelech hayosheiv al kissei ram v'nissa.

Divinity so consummate in strength, so abundant in the glory of Your name, so great
unto eternity, so awesome in Your awe-inspiring deeds, the Sovereign One,
presiding on Your lofty and exalted throne.

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ.

Shochein ad, marom v'kadosh sh'mo.

Forever dwelling in the heights, forever holy is God's name.

בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם
בָּרוּךְ אַתָּה יְיָהּ, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת אֲדוֹן
הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הָעוֹלָמִים.

B'rachot v'hoda'ot mei'atah v'ad olam.

Baruch Atah Adonai, Eil melech gadol batishbachot, Eil ha'hoda'ot, adon hanifla'ot,
habochoer b'shirei zimrah, Melech, Eil, chei ha'olamim.

All blessings and all thanks, from now until eternity. Blessed are You, Adonai, the
sovereign divine, so great in praises, God of all thanksgiving, source of wondrous
deeds, who takes pleasure in our song and melody. Blessed in the One who lives
eternally.

Nature is God's niggun - a wordless melody of unfolding life.

To awaken to God, we must hear the niggun.

To awaken to God, we must listen in deep silence.

Silence arises when thinking ceases.

If we would know God, we must quiet the mind,

cease the chatter that passes for knowledge

when in fact it only flatters the foolish.

We cannot live without words, but let us not imagine that words are sufficient.

As a symphony needs rest to lift music out of noise,

so we need silence to lift truth out of words.

- Rami M. Shapiro

Chatzi Kaddish

(All rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: **Amen** אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchayei d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלָמֵיָא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh
v'yithalal sh'mei d'kudsha

All: **B'rich hu** בְּרִיךְ הוּא

Leader:
לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: **Amen** אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in Your own lifetime, in Your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Barchu - Call to Prayer

(all rise)

בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ.

Leader: Barchu et Adonai ham'vorach
Bless the Eternal, the Source of all Blessing.

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

All: **Baruch Adonai ham'vorach le'olam va'ed**
Blessed is the Eternal, the Source of all Blessing, forever.

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

Leader: Baruch Adonai ham'vorach le'olam va'ed
Blessed is the Eternal, the Source of all Blessing, forever.

(be seated)



Leader: Our faith allows us to question, to argue, to challenge. In Your image did You fashion us, and You are obliged to be with us. We can hold You responsible, we can struggle with You for all that seems unjust and ugly.

All: We can contend with You, we can ignore You, we can reject what we do not understand.

Leader: And yet we turn to You more fervently, bound in gratitude because You set the succession of seasons, change the day's divisions, arrange the stars in the sky, create day and night.

All: God of the faithless and God of the faithful, God in all forms and formless, who was and is and will be, You are the Eternal.

Leader: The art of living successfully requires that we hold two opposite ideas in tension at the same time. First, to make long-term plans as if we are going to live forever; second, to conduct ourselves daily as if we were going to die tomorrow.

All: Let us not fear that our life will come to an end; rather, may we fear that it shall never have a beginning. It is said that a long life may not be good enough, but a good life is long enough.

Leader: We can make up for the brevity of life by heightening its intensity. The waste of life lies in the love we have not given, the powers we have not used, the prudence which will risk nothing and which, in avoiding pain, misses happiness as well.

All: Every one of us is given the gift of life. If it is preserved jealously and selfishly, it impoverishes and saddens. If it is spent for others, it enriches and beautifies.

Leader: Our life's work is the continual remaking of ourselves so that at last we may know how to live. Life is action and passion. May we embrace these attributes, lest we be judged not to have lived. Let our lives not be like a brief candle but rather like a splendid torch. May this torch continue to burn brightly as we turn it over to future generations.

Ahava Raba - Great Love

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ, הַמְלָה גְדוֹלָה וַיִּתְּרָה חֲמִלָּה
עָלֵינוּ. אָבִינוּ מַלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבָּטְחוּ בָּךְ, וַתִּלְמַדְם
חֲקֵי חַיִּים, כֵּן תִּחַנֵּנוּ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמוּ, הַמְרַחֵם, רַחֵם
עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשַׁמַּע, לְלַמֵּד וּלְלַמֵּד, לְשַׁמֵּר
וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

Ahavah raba ahavtanu Adonai Eloheinu chemlah g'dolah viteirah chamalta aleinu.
Avinu malkeinu ba'avur avoteinu v'imoteinu shebatchu v'cha vat'lamdeim chukei
chaim kein t'chaneinu ut'lamdeinu avinu ha-av harachaman, ham'racheim racheim
aleinu v'tein b'libeinu l'havin ul'haskil lishmoa lilmod ul'lameid lishmor v'la-asot
ul'kayeim et kol divrei Talmud toratecha b'ahavah.

With an abounding love, You love us, our nurturer, our God. With great compassion
do You care for us. Our sovereign, just as our ancestors placed their trust in You,
and You imparted to them laws of life, so be gracious to us too, and teach us. Our
source, our loving parent who cares for us, be merciful with us and place into our
hearts the ability to understand, to see, to hear, to learn, to teach, to keep, to do,
and to uphold with love all the wisdom that is in Your Torah.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדָבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחֲד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל
וְהַנּוֹרָא בָּטַחְנוּ, נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ, וַתּוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה,
וּבָנוּ בְּחִרְתָּ מִכָּל עַם וְלִשׁוֹן. וְקִרְבַּתֵּנוּ לְשְׁמֶךָ הַגְּדוֹל סֶלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בָּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

V'ha'eir aineinu b'toratecha v'dabek libeinu b'mitzvatecha

V'yacheid l'vaveinu l'ahava ul'yira et sh'mecha

V'lo neivosh l'olam va'ed

Ki b'sheim kodsh'cha hagadol v'hanora batachnu nagila v'nismecha bishu'atecha

V'havi'einu l'shalom mei'arba kanfot ha'aretz v'tolicheinu kom'miut l'artzeinu ki eil
po'eil yishu'ot atah, uvanu vacharta mikol am v'lashon. V'keiravtanu l'shimcha
hagadol selah be'emet. L'hodot l'cha ul'yached'cha b'ahavah. Baruch atah Adonai
oheiv amo Yisrael.

Enlighten us with Your Torah; cause our hearts to cling to Your commandments. Make our hearts one, to love Your name and be in awe of it. Keep us from shame today and always, for we have trusted in Your holy, great and awesome name. May we be glad, rejoicing in Your saving power, and may You reunite our people from the four corners of the earth, leading us with pride to our land. For You are the redeeming God and have brought us near to Your great name, to offer thanks to You and lovingly declare Your unity. Blessed are You, our God, who loves Your people Israel.

Hashiveinu - Lamentations 5:21

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilecha v'nashuva,
Chadeish yameinu ke'kedem.

Turn us back, Adonai, to You, and we will turn.
Renew our days as before.

May I return to my true self and be strengthened as I continue my journey of Tikkun HaLev (repairing the heart), Tikkun HaNefesh (repairing the soul), and Tikkun Olam, (repairing the world).

.....

One of the Just People came to Sodom, determined to save its inhabitants from sin and punishment. Night and day he walked the streets and markets preaching against greed and theft, falsehood and indifference. In the beginning, people listened and smiled ironically. Then they stopped listening; he no longer even amused them. The killers went on killing; the wise kept silent as if there were no Just People in their midst.

One day a child, moved by compassion for the unfortunate preacher, approached him with these words: "Poor stranger. You shout, you expend yourself body and soul; don't you see that it is hopeless?"

"Yes, I see," answered the Just Person.

"Then why do you go on?"

"I'll tell you why. In the beginning, I thought I could change humankind. Today I know I cannot. If I still shout today, if I scream, it is to prevent humankind from ultimately changing me."

- Elie Wiesel

Shema Yisrael - "Hear O Israel, Adonai our God, Adonai is One" - is perhaps the most famous of all Jewish sayings.

The Shema is a declaration of faith, a pledge of allegiance to One God and to the awareness that we are all united within God. We are meant to say it when we wake up in the morning and upon going to sleep at night. It is said when praising God and when beseeching God. It is the first prayer that a Jewish child is taught to say. And these words are the last words a Jew aims to say prior to death.

Shema

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Shema Yisrael, Adonai Eloheinu, Adonai echad.

Listen, Israel - the Eternal is God, the Eternal is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto le'olam va'ed.

Blessed is the name and glory of God's realm, forever.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ,
וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזֹת
בֵּיתְךָ וּבִשְׁעָרֶיךָ.

V'ahavta eit Adonai Elohecha b'chol l'vavcha uv'chol nafshecha uv'chol me'odecha.
Vhayu had'varim ha'eileh asher anochi m'tzavcha hayom al l'vavecha. V'shinantam
l'vanecha v'dibarta bam b'shivtecha b'veitecha uv'lechtecha vaderech
uv'shochbecha uvekumecha. Uk'shartam le'ot al yadecha v'hayu l'totafot bein
einecha. Uch'tavtam al mezuzot beitecha uvisharecha.

And you must love The One, your God, with your whole heart, with every breath,
with all you have. Take these words that I command you now to heart. Teach them
intently to your children. Speak them when you sit inside your house or walk upon
the road, when you lie down and when you rise. And bind them as a sign upon your
hand, and keep them visible before your eyes. Inscribe them on the doorposts of
your house and on your gates.

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֶנְכִי מְצִוֶּה | אֶתְכֶם הַיּוֹם,
 לְאַהֲבָה אֶת יְהוָה | אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל | לְבַבְכֶם וּבְכָל נַפְשְׁכֶם.
 וְנָתַתִּי מָטָר | אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפֹּת דְּגָנְךָ וְתִירְשְׁךָ
 וְיִצְהָרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשָׂדֶךָ לְבֹהֶמְתֶּךָ, וְאֶכְלֹתָ וְשָׂבַעְתָּ. הַשְּׁמָרוּ לָכֶם
 פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם. וְחָרָה | אֵף יְהוָה בָּכֶם, וְעָצַר | אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר,
 וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֶבְדַּתֶּם | מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה |
 אֲשֶׁר | יְהוָה נָתַן לָכֶם. וְשָׁמַתֶם | אֶת דְּבָרֵי | אֱלֹהֵי עַל | לְבַבְכֶם וְעַל
 נַפְשְׁכֶם, וְקִשְׁרְתֶם | אֶתֶם לְאוֹת | עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין |
 עֵינֵיכֶם. וְלִמְדַתֶּם | אֶתֶם | אֶת בְּנֵיכֶם לְדֹר בָּם, בְּשַׁבָּתְךָ בְּבֵיתְךָ,
 וּבְלֶכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְכִתְבֹתֶם | עַל מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ. לְמַעַן | יִרְבוּ | יְמֵיכֶם וַיְמֵי בְנֵיכֶם | עַל הָאֲדָמָה | אֲשֶׁר נָשָׁבַע |
 יְהוָה לְאַבְתִּיכֶם וְאִמּוֹתֵיכֶם לָתֵת לָהֶם, כִּי־מֵי הַשָּׁמַיִם | עַל הָאָרֶץ.

V'hayah im shamo'a tish'm'u el mitzvotai asher anochi m'tzaveh et'chem hayom
 l'ahavah et Adonai Eloheichem ul'av'do b'chol l'vav'chem uv'chol naf'sh'chem.
 V'natati m'tar ar'tz'chem b'ito yoreh umal'kosh v'asaf'ta d'ganecha v'tirosh'cha
 v'yitz'harecha. V'natati eisev b'sad'cha liv'hem'techa v'achal'ta v'sava'ta.
 Hisham'ru lachem pen yif'teh l'vav'chem v'sar'tem va'avad'tem Elohim acheirim
 v'hish'tachavitem lahem. V'charah af Adonai bachem v'atzar et hashamayim v'lo
 yih'yeh matar v'ha'adamah lo titein et y'vulah. Va'avad'tem m'heirah mei'al
 ha'aretz hatovah asher Adonai notein lachem. V'sam'tem et d'varai eileh al
 l'vav'chem v'al naf'sh'chem uk'shar'tem otam l'ot al yed'chem v'hayu l'totafot bein
 eineichem. V'limad'tem otam et b'neichem l'dabeir bam b'shiv't'cha b'veitecha
 uv'lech't'cha vaderech uv'shach'b'cha uv'kumecha. Uch'tav'tam al m'zuzot
 beitecha uvish'arecha. L'ma'an yirbu y'meichem viy'mei v'neichem al ha'adamah
 asher nishba Adonai la'avoteichem v'imoteichem lateit lahem kiy'mei hashamayim
 al ha'aretz.

If you faithfully accept the opportunities for holiness that I offer you and carry them out with all your heart and all your soul, then the “Land” that is your soul will be nurtured in all its proper seasons, and you will reap a joyful harvest.

Take care not to lose your way and become misguided. For then godliness will be hidden from you, and the “Land” that is your soul will dry up, and you will be unable to survive. Therefore, let these godly words enter your heart and soul. Carry them

with you as a sign, on your arm, near your heart. Let them be reminders reflected in your eyes, the lighted gateways to your mind.

Teach them diligently and gently to your children and all who follow. Speak of them when you are at home and when you are out, when you lie down at night and when you rise in the morning. Write them on the doorposts of your homes and on your gates as reminders of God's presence. In this way, the "Land" that is your soul will flourish for as long as you live.

*- Interpretive Translation of Penultimate Section
of Shema by Rabbi Leila Gal Berner*

וַיֹּאמֶר | יְהוָה | אֶל מֹשֶׁה לֵּאמֹר. דַּבֵּר | אֶל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל צִיצִית
הַכֹּנֶף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ וּזְכַרְתֶּם | אֶת כָּל
מִצְוֹת | יְהוָה, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי |
עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים | אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל
מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה | אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי | יְהוָה |
אֱלֹהֵיכֶם. יְהוָה אֱלֹהֵיכֶם אֱמֶת.

Vayo'mer Adonai el Mosheh leimor: Dabeir el b'nei Yis'ra'eil v'amar'ta aleihem
v'asu lahem tzitzit al kan'fei vig'deihem l'dorotam v'nat'nu al tzitzit hakanaf p'til
t'cheilet. V'hayah lachem l'tzitzit ur'item oto uz'char'tem et kol mitzvot Adonai
va'asitem otam v'lo taturu acharei l'av'chem v'acharei eineichem asher atem zonim
achareihem. L'ma'an tiz'k'ru va'asitem et kol mitzvotai viyitem k'doshim
lei'loheichem. Ani Adonai Eloheichem asher hotzei'ti et'chem mei'erezt Mitz'rayim
lih'yot lachhem leilohim. Ani Adonai Eloheichem. Adonai Eloheichem emet.

Adonai spoke to Moses, saying: Speak to the children of Israel and tell them to make
for themselves fringes on the corners of their garments throughout their
generations, and to attach a thread of blue on the fringe of each corner. They shall
be to you as tzitzit, and you shall look upon them and remember all the
commandments of Adonai and fulfill them, and you will not follow after your heart
and after your eyes by which you go astray - so that you may remember and fulfill all
My commandments and be holy to your God. I am Adonai your God who brought you
out of the land of Egypt to be your God; I, Adonai, am your God. Truth.

Mi Chamocha

The passage through the Sea of Reeds was the birthing of the Jewish people. Our first act as a people, as a community ... was to sing! Not to pray, not to enact law, not to organize ... but to sing!
- Rabbi Richard Hirsch

Leader:

תְּהִלֹת לְאֵל עֲלִיוֹן, בָּרוּךְ הוּא וּמְבָרָךְ. מֹשֶׁה וּמִרְיָם וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

Tehilot l'Eil elyon baruch hu umevorach. Moshe u'Miriam uvene Yisrael l'cha anu shirah b'simchah rabah, v'amru chulam:

Praises to the supreme God, blessed is God and God is blessed. Moses and Miriam and the children of Israel sang a song to You with great joy. They all proclaimed:

All:

מִי כָמוֹכָה בָּאֱלֹם יְהוָה, מִי כָמוֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְּהִלָּת, עֲשֵׂה
פֶּלֶא.

Mi chamocha ba'eilim Adonai. Mi kamocha nedar bakodesh.

Nora tehilot osei feleh.

Who is like You, Eternal One, among heavenly powers? Who is like You, awesome in splendor, doing wonders?"
- Exodus 15.11

Leader:

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם, יַחַד כֻּלָּם הוֹדוּ
וְהִמְלִיכוּ וְאָמְרוּ:

Shirah chadashah shib'chu ge'ulim l'shimcha al s'fat hayam, yachad kulam hodu v'himl'chu v'amru:

The redeemed praised You on the shore of the sea with a new song dedicated to Your name. Together they acknowledged You and declared You sovereign, saying:

All:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yimloch l'olam va'ed.

The Eternal shall reign throughout all time.

(Please rise)

All:

צור יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גָּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְהוָה גָּאֵל
יִשְׂרָאֵל.

Tzur Yisrael kuma b'ezrat Yisrael uf'dei chinumecha Yehuda v'Yisrael.

**Go'aleinu Adonai tz'va'ot shemo kedosh Yisrael. Baruch Atah Adonai, ga'al
Yisrael.**

Rock of Israel, rise in support of Israel, and liberate, as You pledged, Judah and Israel. Our Redeemer - Adonai, Master of Legions, is God's Name - is the Holy One of Israel. Blessed are You Adonai, redeemer of Israel.

(Remain standing)

When we recite the Amidah prayer, the Shechinah enters into us and prays through us. That is why we begin the prayer by saying, "Adonai, open my lips and I shall sing Your praise." It is God who moves our lips as we pray.

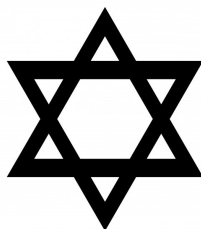
Rabbi Pinchas Shapiro, the Koretzer Rebbe, once sat and struggled with a passage from the prophet Isaiah: "It is written, 'Lift up your voice as a shofar'" (Isaiah 58:1).

"What could it mean?" he wondered. "How can a voice become like a shofar?"

After pondering the verse further, Rabbi Pinchas suddenly realized that God was revealing to us something about the nature of prayer.

"The shofar remains silent," he said, "and cannot emit a sound unless the breath of a [person] passes through it. When we become like a shofar, the breath of the Holy One, the divine Shechinah, passes through us. That is how we pray: the breath of God's Indwelling Presence vibrates on our lips. We may think we pray to God, but that is not exactly so: the prayer itself is divine."

- David Patterson



Chatzi Kaddish

Leader: יתגדל ויתקדש שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: Amen אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchayei d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh
v'yithalal sh'mei d'kudsha

All: B'rich hu בְּרִיךְ הוּא

Leader:
לְעֵילָא וּלְעֵלְא מְכָל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבְּחָתָא וְנַחֲמָתָא, דְּאָמִירָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: Amen אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Amidah - The Standing Prayer

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Adonai sefatai tiftach, ufi yagid tehilatecha.

Open my lips, Eternal One, and let my mouth declare Your praise.

*(We begin with three steps forward and bow left to right.
This reminds us of our entry into the Divine presence.)*

בָּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאֲמָהוֹת וּמַבִּיא גְּאֻלָּה לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Baruch atah Adonai, Eloheinu vei'Elohei avoteinu v'imoteinu, Elohei Avraham,
Elohei Yitzchak, vei'Elohei Yaakov; Elohei Sarah, Elohei Rivka, Elohei Rachel,
v'Elohei Leah. Ha'Eil hagadol hagibor v'hanora, Eil elyon, gomel chasadim tovin,
v'konei hakol, v'zocher chasdei avot v'imahot, umeivi ge'ulah livnei v'neihem
l'ma'an sh'mo b'ahavah.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah.
God the great, the mighty and the awesome, God on high, who rewards righteous

goodness, maker of all, who remembers the righteousness of our ancestors and brings redemption before them, for the sake of Your name, in love.

זְכֹרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

Zochreinu l'chayim, melech chafeitz ba'chayim, v'chatveinu b'seifer hachayim
l'man'cha Elohim chayim.

Remember us for life, Sovereign who wishes us to live. Write us in the Book of Life
for Your sake, Eternal God.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Melech ozer umoshi'a umagein. Baruch ata Adonai, magein Avraham v'ezrat Sarah.

Sovereign, helper, deliverer and guardian, blessed are You Adonai, shield of
Abraham, helper of Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחִיָּה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ:

מוריד הַטַּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא
חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹד בַּעַל
גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה

Atah gibor l'olam Adonai, m'chayei hakol Atah rav l'hoshia. Morid ha'tal.
M'chalkeil chayim b'chesed, m'chayei hakol b'rachamim rabim, someich noflim
v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha
ba'al g'vurot umi domeh lach melech meimit um'chayeh umatzmi'ach y'shuah.

You are forever powerful, Almighty One, abundant in Your saving acts. You send
down the dew. In loyalty, You sustain the living, nurturing the life of every thing,
upholding those who fall, healing the sick, freeing the captive and remaining faithful

to all life held dormant on the earth. Who can compare to You, Almighty God? Who can compare to You, source of all mercy, remembering all creatures mercifully, decreeing life. Faithful are You in giving life to every living thing.

מִי כַמוֹךְ אַב הַרְחָמִים זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים

Mi chamocha av harachamim, zocher y'tzurav l'chayim b'rachamim;

Who is like You, merciful parent, who remembers God's creatures for life with mercy?

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַכֹּל.

V'ne'eman Atah lehachayot hakol. Baruch Atah Adonai m'chayei hakol.

Blessed are You, the fountain of life, who gives and renews life.

When chanting aloud:

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כָּשֶׁם שֶׁמְקַדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתוּב
עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ. אֲזַי בְּקוֹל
רַעַשׁ גָּדוֹל אֲדִיר וְחֲזָק, מְשַׁמְיָעִים קוֹל, מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים,
לְעֶמֶתְךָ בָּרוּךְ יֵאמְרוּ:
בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

N'kadeish et shimcha ba'olam, k'sheim shemakdishim oto bishmei marom, Kakatuv
al yad n'viecha, v'kara zeh el zeh v'amar:

Kadosh, Kadosh, Kadosh, Adonai Tz'vaot, m'lo kol ha'aretz k'vodo.

Az b'kol ra'ash gadol adir v'chazak mashmi'im kol, mitnas'im l'umat serafim,
l'umatam baruch yomeiru:

Baruch k'vod Adonai mimkomo.

We sanctify Your name throughout this world, as it is sanctified in the heavens above, as it is written by Your prophet: "And each celestial being calls to another, and exclaims, Holy, holy, holy is Adonai of the Multitudes of Heaven! All the world is filled with divine glory!" And then, with quaking noises, so overwhelming in their power, they raise up their voices, rise to face the seraphim, and facing them, they say: "Blessed is the glory of Adonai, wherever God may dwell!"

מִמְּקוֹמְךָ מְלֻכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מִחִכִּים אֲנִיחֵנוּ לָךְ. מִתִּי
תִּמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדַּשׁ

בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ, לְדוֹר וָדוֹר וּלְנֶצַח נִצְחִים. וְעֵינֵינוּ תִּרְאֶינָה
מַלְכוּתְךָ, בְּדָבָר הָאָמוּר בְּשִׁירֵי עֲזָךְ.

Mimkom'cha malkeinu tofi'a, v'timloch aleinu, ki m'chakim anachnu lach. Matai
timloch b'Tziyon, b'karov b'yameinu l'olam va'ed tishkon.

Titgadal v'titkadash b'toch Yerushalayim ircha, l'dor vador ul'neitzach netzachim.
Ve'eineinu tireina malchutecha, kadavar ha'amur b'shrei uzecha.

And from Your dwelling-place, our sovereign, appear and reign among us, for we
wait for You. When will You reign in Zion? Soon, and in our lifetime, may You come
to dwell eternally! May Your greatness and Your holiness be realized in Jerusalem,
Your city, from one generation to the next, and throughout all eternities. And may
our eyes behold Your realm, as has been prophesied in songs about Your power:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.
לְדוֹר וָדוֹר נָגִיד גָּדְלֶךָ, וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחָךְ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה
יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ

Yimloch Adonai le'olam, Elohayich Tziyon, l'dor vador, halleluyah.

L'dor vador nagid gadlecha, ul'neitzach netzachim k'dushatcha nakdish,
v'shivchacha Eloheinu mipinu lo yamush l'olam va'ed, ki eil melech gadol v'kadosh
Atah. Baruch Atah, Adonai, hamelech haKadosh.

"May Adonai reign forever, Your God, O Zion, from one generation to the next.
Halleluyah!" From one generation to the next may we declare Your greatness, and
for all eternities may we affirm Your holiness, and may Your praise, our God, never
be absent from our mouths, now and forever. For You are a great and holy God.

Blessed are You, Adonai, the holy sovereign.

*During silent Amidah, use this time to read the traditional Amidah prayers that
follow in Hebrew or English, as well as the interpretive prayers. We encourage you
to meditate on the Amidah Reflections on pages 74-77 and, as always, to summon
your own thoughts and feelings or to simply meditate silently.*

When reciting silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה
יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

Atah kadosh v'shimcha kadosh u'kedoshim b'chol yom yehalelucha selah. Baruch
Atah Adonai ha'melech hakadosh.

Holy are You. Your name is holy. And all holy beings hail You each day.

(On Shabbat, include the words in parenthesis)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רְצֵה בְּמִנוּחֵתֵנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂפָעֵנוּ מִטּוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ וְטָהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת (וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשָׁךְ
וְזִנוּחוֹ בּוֹ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרֶךָ אֱמֶת
וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשֵׁי (הַשְּׁבֵת וְ)
יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Eloheinu v'Eilohei avoteinu v'imoteinu, (r'tzei vimnuchateinu). Kad'sheinu
b'mitzvatecha, v'tein chelkeinu b'toratecha. Sabeinu mituvecha, v'samcheinu
bishuatecha. V'taheir libeinu l'avd'cha be'emet (v'hanchileinu, Adonai Eloheinu,
b'ahavah uv'ratson Shabbat kadshecha, v'yanuchu vo Yisrael m'kad'shei sh'mecha),
ki atah Elohim emet ud'varcha emet v'kayam la'ad. Baruch atah Adonai, m'kadesh
(haShabat v')Yisrael v'Yom HaZikaron.

Our God, God of our ancestors, (take pleasure in our rest) enable us to realize
holiness through Your commandments, give us our portion in Your Torah, let us
enjoy the good things of Your world, and gladden us with Your salvation. Refine our
hearts to serve You truthfully (and help us to perpetuate, Eternal One, our God, with
love and with desire, Your holy Shabbat, and may all Your people Israel, and all who
treat Your name as holy, find rest and peace on this day), for You are a God of truth,
and Your word is truthful and endures forever. Blessed are You, Eternal One, the
sovereign power over all the earth, who raises up to holiness (Shabbat) the people
Israel and the Day of Remembrance.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלֶּתֶם בְּאַהֲבָה תִּקְבֵּל בְּרָצוֹן וְתֵהִי
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: אֵל קָרוֹב לְכָל קִרְאָיו פָּנֵה אֶל עַבְדֶּיךָ
וְחַנּוּן שְׂפוֹךְ רוּחַךְ עָלֵינוּ

Retzei adonai eloheinu b'amcha yisrael u'tefilatam b'ahavah tekabeil b'ratzon u'tehi
l'ratzon tamid avodat yisrael amecha. Eil karov l'chol korav p'nei el avdecha
v'choneinu shefoch ruchacha aleinu.

Be pleased, Adonai our God, with Your people Israel and accept our prayer in love, and may You find pleasure always in our worship. God who is near all who call, turn toward us and be gracious to us by sending Your spirit to us.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו ואמותינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור: נוֹדֶה לְךָ וְנִסְפֹּר תְהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ וְעַל נְסִיךְ שְׁבָכְךָ יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְךָ עַתָּה, עָרַב וּבָקֵר וְצִהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מְעוֹלָם קוִינֵנוּ לְךָ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד: וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ: וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וְיִהְיוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלְךָ נִפְאֶה לְהוֹדוֹת:

Modim anachnu lach, she'Atah hu Adonay Eloheinu v'Eilohei avoteinu v'imoteinu, l'olam va'ed. Tzur chayeinu, magein yish'einu, Atah hu l'dor vador. Nodeh l'cha u'nsappeir t'hilatecha, al chayeinu ham'surim, b'yadecha, v'al nishmoteinu, hap'kudot lach, v'al nissecha, sheb'chol yom immanu, v'al nifl'otecha v'tovotecha sheb'chol eit: erev vavoker, v'tzohorayim. HaTov ki lo chalu rachamecha. v'ham'racheim ki lo tamu chasadecha; mei'olam kivinu lach.

V'al kulam yitbarach v'ytromam shimcha, Malkeinu, tamid l'olam va'ed. Uch'tov l'chayim tovim kol b'ney v'ritecha. V'chol hachayim yoducha selah. Vihal'lu et Shimcha be'emet: Ha'Eil y'shu'ateinu, v'ezrateinu selah. Baruch Atah, Adonay, hatov Shimcha; ul'cha na'eh l'hodot.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder at Your miracles and kindness greet You daily at dawn, at dusk, and throughout the day.

For all these things, Your name is blessed and raised in honor always, Sovereign of ours, forever. Write down for a good life all the people of Your covenant. Let all of life acknowledge You. May all beings praise Your name in truth. O God, our rescuer and aid, blessed are You, whose name is good, to whom all thanks are due.

Modim Anachnu Lach

Mishkan T'filah, A Progressive Siddur, p. 257, World Union for Progressive Judaism

For the expanding grandeur of Creation,
Worlds known and unknown, galaxies beyond galaxies,
Filling us with awe and challenging our imaginations,
Modim anachnu lach.
For this fragile planet earth, its times and tides,
Its sunsets and seasons,
Modim anachnu lach.
For the joy of human life, its wonders and surprises,
Its hopes and achievements,
Modim anachnu lach.
For human community, our common past and future hope,
Our oneness transcending all separation, our capacity to work
For peace and justice in the midst of hostility and oppression,
Modim anachnu lach.
For high hopes and noble causes, for faith without fanaticism,
For understanding of views not shared,
Modim anachnu lach.
For all who have labored and suffered for a fairer world,
Who have lived so that others might live in dignity and freedom,
Modim anachnu lach.
For human liberties and sacred rites,
For opportunities to change and grow, to affirm and choose,
Modim anachnu lach.
We pray that we may live not by our fears but by our hopes,
Not by our words but by our deeds.
Blessed are You, Eternal One: Your name is Goodness, and You are worthy of
thanksgiving.
Baruch atah, Adonai, hatov shimcha u'l'cha na'eh l'hodot.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
עַמְּךָ.

Sim shalom tovah uv'rachah chein va'chesed v'rachamim aleinu v'al kol Yisrael
amecha.

Establish peace, goodness, blessing, grace, loving kindness and mercy upon us and
upon all Israel Your people.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם: בָּרוּךְ אַתָּה יְהוָה עֹשֶׂה
הַשָּׁלוֹם.

B'seifer chayim beracha v'shalom u'farnasa tova ni'zacher v'nikateiv lefanecha.
Anachnu v'chol amecha beit yisrael l'chayim tovim u'l'shalom. Baruch atah adonai
oseh hashalom.

In the Book of Life, with blessing, peace and proper sustenance, may we be
remembered and inscribed, we the house of Israel and all Your people, for a good life
and for peace. Blessed are You, compassionate one, maker of peace.

Questions for Reflection during the Amidah:

WHAT am I especially thankful for right now? What have been my most satisfying
accomplishments over the past year?

WHO am I especially thankful for right now? Are there important relationships that
I've repaired or begun over the last year that are a particular source of pride or
satisfaction?

HAVE I experienced a recovery from illness, setbacks, or other difficulties that has
been especially gratifying?

WHAT mitzvot have I performed that have brought me particular satisfaction or joy?
This could include fulfilling ritual or religious obligations, being kind or charitable
toward others (chesed), or contributing to social harmony, justice, progress, or
environmental healing.

WHAT have been my greatest disappointments or regrets in the past year?

WHAT aspects of my life have I found particularly troubling or unsatisfying over the
past year? Is anything holding me back from making a change?

ARE there important relationships with other people that are troubling or
unsatisfying to me? Is anything holding me back from making a change?

WHAT are my fondest hopes for the coming year for peoples and countries
worldwide? What steps might I take to increase the possibility that my hopes will be
realized?

WHAT are my fondest hopes for the well-being of God's creation and of the many species of living things that co-inhabit the planet with us? What steps might I take to increase the possibility that my hopes will be realized?

HOW have I given and received love this year?

IF I only had a year to live, how would I spend my time?

HOW do I want people to remember me?

Amidah - On Our Feet We Speak To You

by Marge Piercy

We rise to speak
a web of bodies aligned like notes of music.

1.

Bless what brought us through the sea and the fire; we are caught
in history like whales in polar ice.

Yet you have taught us to push against the walls,

to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.

To utter ourselves with every breath

against the constriction of fear,
to know ourselves as the body born from Abraham
and Sarah, born out of rock and desert.

We reach back through two hundred arches of hips

long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.

2.

Bless the quiet of sleep
easing over the ravaged body, who quiets
the troubled waters of the mind to a pool
in which shines the placid broad face of the moon.

Bless the teaching of how to open
in love so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.

Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.

Bless the gift of memory
that breaks unbidden, released
from a flower or a cup of tea
so the dead move like rain through the room.

Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we known again and again.

3.

All living are one and holy, let us remember
as we eat, as we work, as we walk and drive.

All living are one and holy, we must make ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.
We must praise the power of the one that joins us.
Whether we plunge in or thrust ourselves far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give light.
We will try to be holy,

we will try to repair the world given to us to hand on.
Precious is this treasure of words and knowledge and deeds that moves inside us.
Holy is the hand that works for peace and for justice,
holy is the mouth that speaks for goodness,
holy is the foot that walks towards mercy.

Let us lift each other on our shoulders and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice.
Let us see the light in others and honor that light.
Remember the dead who paid our way here dearly, dearly
and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us,
Amen.

אֱלֹהֵי, נְצוֹר לְשׁוֹנִי מִרַע וּשְׁפָתִי מִדַּבֵּר מִרָמָה וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם.
וְנַפְשִׁי כְּעָפָר לְכָל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל הַחוֹשְׁבִּים עָלַי רָעָה. מִהֲרָה הָפֵר עֲצָתָם וְסָלְקֵל מִחֲשָׁבָתָם: עֲשֵׂה
לִמְעַן שְׂמֶךָ. עֲשֵׂה לִמְעַן יִמְיָנֶךָ. עֲשֵׂה לִמְעַן קִדְשָׁתֶךָ. עֲשֵׂה לִמְעַן
תוֹרָתֶךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְנִי: יְהִיו לְרָצוֹן אֱמָרִי
פִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְהִי צוּרִי וְגֹאֲלִי:

Elohai, n'tzor l'shoni meira usfatai midaber mirmah. V'lim'kal'lai nafshi tidom.
V'nafshi ke'afar la'kol tihyeh. P'tach libi b'toratecha. Uv'mitzvotcha tirdof nafshi.
V'chol hachoshvim alai ra'ah, m'heirah hafer atzatatam v'kalkeil machashav'tam.
Asei l'ma'an sh'mecha. Asei l'ma'an y'minecha. Asei l'ma'an kedushatecha. Asei
l'ma'an toratecha. L'ma'an yeichaltzun y'didecha hoshi'ah y'mincha va'aneini.
Yihyu l'ratzon imrei fi, v'hegyon libi l'fanecha, Adonai tzuri v'go'ali.

Dear God, protect my tongue from evil, and my lips from telling lies. May I turn
away from evil and do what is good in your sight. Let me be counted among those
who seek peace. May my words of prayer and my heart's meditation be seen
favorably, Beloved One, my rock and my redeemer.

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, v'imru amein.

May the One who creates peace on high bring peace to us and to all Israel. And we say: Amen.

Birkat HaKohanim - Elders' Blessing

Leader: Our God and God of our ancestors, grace us with the threefold blessing spoken from the mouth of Aaron and his sons. May this blessing we bestow upon our children each Shabbat reflect on us all, as we say:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ

Y'vareche'cha Adonai v'yishmerecha

May God bless you and keep you.

All:

כֵּן יְהִי רָצוֹן

Kein yehi ratzon

May it be God's will.

Leader:

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ

Ya'er Adonai panav eilecha v'yichuneka

May God cause a holy light to shine upon you and be gracious unto you.

All:

כֵּן יְהִי רָצוֹן

Kein yehi ratzon

May it be God's will.

Leader:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֶׁם לָךְ שְׁלוֹם

Yisah Adonai panav eilecha v'yaseim l'cha shalom

May God's face be lifted toward you and may you be granted peace.

All:

כֵּן יְהִי רָצוֹן

Kein yehi ratzon

May it be God's will.

A Blessing for our Beloved Fellow Travelers

With joy and gratitude, we verbally acknowledge those individuals in our community who are not Jewish and who still, in so many ways, make us who we are.

Avinu Malkeinu

(all rise)

אָבִינוּ מַלְכֵנוּ חַנּוּנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

Avinu malkeinu, chaneinu va'aneinu, ki ein banu ma'asim.

Asei imanu tzedakah vachessed v'hoshi'einu.

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ:

Avinu malkeinu, chatanu lefanecha.

Source of life, sovereign of the universe, we have done wrong in Your presence.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

Avinu malkeinu, ein lanu melech eileh atah.

Our source, our sovereign, we have no one to rule over us but You.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

Avinu malkeinu, aseih imanu lema'an shemecha.

Our source, our sovereign, help us for the honor of Your name.

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu malkeinu, chadeish aleinu shanah tovah.

Our source, our sovereign, renew for us a good year.

אָבינוּ מַלְכֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ:

Avinu malkeinu, hafer atzat o'yeveinu.

Our source, our sovereign, nullify the plans of any who may seek to do us harm.

אָבינוּ מַלְכֵנוּ, סֵלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ:

Avinu malkeinu, s'lach um'chal l'chol avonoteinu.

Our source, our sovereign, grant forgiveness and atonement for all of our transgressions.

אָבינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu malkeinu, hachazireinu bit'shuvah shleimah l'fanecha.

Our source, our sovereign, help us to return wholeheartedly into Your presence.

אָבינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים:

Avinu malkeinu, sh'lach refuah shleimah l'cholim.

Our source, our sovereign, send complete healing to all those who ail.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu malkeinu, kotveinu b'seifer chayim tovim.

Our source, our sovereign, inscribe us for good fortune in the Book of Life.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

Avinu malkeinu, kotveinu b'seifer ge'ulah vishuah.

Our source, our sovereign, inscribe us in the Book of Redemption and Salvation.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר פֶּרֶןסָה וְכִלְכָּלָה:

Avinu malkeinu, kotveinu b'seifer parnasah v'chalkalah.

Our source, our sovereign, inscribe us in the Book of Sustenance and Livelihood.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר זְכוֹת:

Avinu malkeinu, kotveinu b'seifer z'chuyot.

Our source, our sovereign, inscribe us in the book of Merit.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu malkeinu, kotveinu b'seifer s'lichah um'chilah.

Our source, our sovereign, inscribe us in the Book of Forgiveness and Atonement.

אָבינוּ מַלְכֵנוּ, הַצִּמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

Avinu malkeinu, hatzmach lanu y'shua b'karov.

Our source, our sovereign, let grow for us the tree of imminent redemption.

אָבינוּ מַלְכֵנוּ, זָכוֹר כִּי עָפָר אֲנַחֲנוּ:

Avinu malkeinu, zachor ki afar anachnu.

Our source, our sovereign, remember us, though we are made of dust.

אָבינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Our source, our sovereign, be merciful to us and to all our offspring.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ:

Avinu malkeinu, aseih l'ma'an harugim al sheim kodshecha.

Our source, our sovereign, act in memory of all those who have been killed while honoring Your name.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן שְׂמִיךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

Avinu malkeinu, aseih l'ma'an shimcha hagadol hagibor v'hanora shenikra aleinu.

Our source, our sovereign, act in honor of Your great and mighty, awe-inspiring name, which has been called out over us for our protection.

אָבינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

Avinu malkeinu, chaneinu va'aneinu, ki ein banu ma'asim.

Asei imanu tzedakah vachessed v'hoshi'einu.

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

(be seated)

Torah Service

Leader:

אין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנֵי וְאֵין כְּמַעֲשֶׂיךָ.

Ein kamocha va'elohim Adonai v'ain k'ma'asecha.

There is none like You among the powerful, Eternal One. And there are no deeds like Your deeds.

All:

מְלָכוּתְךָ מְלָכוּת כָּל עוֹלָמִים וּמִמְשָׁלְתְּךָ בְּכָל דּוֹר וָדוֹר: יְהוָה מֶלֶךְ
יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת
עַמּוֹ בְּשָׁלוֹם.

Mal'chutecha malechut kol olamim umem'shaltecha b'chol dor vador. Adonai melech, Adonai malach, Adonai yimloch l'olam va'ed. Adonai oz l'amo yitein Adonai yevoreich et amo vashalom.

Your realm embraces all the worlds; Your reign covers all generations. The Eternal reigns, has always reigned, shall reign beyond all time. The Eternal gives strength to our people. May God bless our people with enduring peace.

Leader:

אָב הַרְחָמִים הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם: כִּי בָךְ
לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים.

Av harachamim heitiva vitzoncha et tzion. Tivneh chomot Yerushalayim. Ki v'cha l'vad batachnu melech eil ram v'nisa. Adon olamim.

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of Jerusalem, for in You alone we place our trust, God, sovereign, high and revered, the life of all worlds.



(all rise)

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אִיבֵיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ
מִפְּנֶיךָ: כִּי מֵצִיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה כִּמְרוֹשָׁלָּם: בָּרוּךְ שֶׁנָּתַן תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

Leader: Va'yih binsoa ha'aron va'yomer Moshe.

All: **Kumah Adonai v'yafutzu oyivecha v'yanusu mesanecha
mipanecha. Ki mitziyon teitzei torah ud'var Adonai
mi'rushlayaim. Baruch shenatan torah l'amo Yisrael bik'dushato.**

When Moses traveled with the Holy Ark, he would say: "Arise, my God, and let Your
enemies be scattered. May those who oppose You disappear from Your sight.
Behold, out of Zion emerges the Torah and the words of Adonai from Jerusalem.
Blessed is the gift of Torah to the People of Israel with holy intent.

יְהוָה יְהוָה. אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפִּים וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד
לְאַלְפִים. נִשְׂא עוֹן וְנָפֶשׁ וְחַטָּאָה וְנִקָּה.

Adonai, Adonai eil rachum v'chanun erech apayim v'rav chesed ve'emet. Notzehr
chesed la'alafim, nosei avon vafesha v'chata'ah v'nakei.

God who is loving and gracious, patient and abundant in kindness and truth, keep
kindness for a thousand ages, forgive sin and rebellion and transgression. And make
us pure.

וְאֲנִי תַפִּלַּתִּי-לָךְ יְהוָה עַתָּה רָצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.
Va'ani tefilati lecha Adonai eit ratzon. Elohim berov chasdecha, aneini be'emet
yishecha.

And I am a prayer to You, Adonai, in my time of need. In all Your grace, answer me.

Leader, followed by All: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema Yisrael Adonai Eloheinu Adonai Echad

Hear, O Israel! Adonai, our God, Adonai is One.

Leader, followed by All: אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קְדוֹשׁ וְנוֹרָא שְׁמוֹ

Echad Eloheinu, gadol adoneinu, kadosh v'norah shemo.

One is our God, great is our sovereign, holy and awesome is God's name.

All: (*bowing*) גִּדְלוּ לַיהוָה אֶתִּי וְנִרְמְמָה שְׁמוֹ יַחְדָּו

Gadlu l'Adonai iti, un'romema shemo yachdav

Declare with me the greatness of the Infinite, together let us raise God's name.

(the Torah is carried around)

לְךָ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ לְךָ יְהוָה הַמְּמָלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרָאשׁ: רוֹמְמוּ יְהוָה
אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלֵי קְדוֹשׁ הוּא: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדֹשׁ כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ

All: L'cha Adonai hag'dula vhag'vura v'hatiferet v'haneitzach v'hahod ki chol
bashamayim uva'aretz. L'cha Adonai hamamlacha v'hamitnasei lechol lerosh.

Rommemu Adonai Eloheinu v'hishtachavu la'hadom raglav kadosh hu.

**Rommemu Adonai Eloheinu v'hishtachavu l'har kadsho ki kadosh Adonai
Eloheinu.**

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty;
for all that is in heaven and earth is Yours. You, O God, are sovereign; You are
supreme over all. Exalt Adonai our God, and prostrate yourselves at his footstool, for
Adonai our God is holy. Exalt Adonai our God, and worship at God's holy mountain,
for Adonai our God is holy.

Al Shlosa Devarim - On Three Things

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
חֲסָדִים

Al shlosa devarim ha'olam omed.

Al HaTorah v'al ha'avodah v'al gemilut chasadim.

The world stands on three things;

On Torah, on service, and on acts of loving kindness. - *Pirkei Avot 1:2*

(be seated when the Torah is placed on the reading podium)

Torah Blessing Before Reading

Reader: בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ

Barchu et Adonai ham'vorach.

Blessed is Adonai, who is blessed.

All: בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד

Baruch Adonai ham'vorach l'olam va'ed.

Blessed is Adonai, who is blessed, now and forever.

Reader: בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד

Baruch Adonai ham'vorach l'olam va'ed.

Blessed is Adonai, who is blessed, now and forever.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן
לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה

Baruch atah Adonai, Eloheinu, Melech ha'olam, asher bachar banu mikol ha'amim
v'natan lanu et torato. Baruch atah Adonai notein hatorah.

Blessed are You, our God, Ruler of the universe, who has chosen us from all peoples
and given us Your Torah. Blessed are You, Adonai, who gives us Torah.

All: **Amen.**

Reconstructionist* Variation on First Blessing:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָרְבָנוּ לַעֲבוֹדָתוֹ וְנָתַן לָנוּ
אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה

Baruch atah Adonai, Eloheinu, Melech ha'olam, asher kervanu la'avodato v'natan
lanu et torato. Baruch atah Adonai notein hatorah.

Blessed are You, our God, Ruler of the universe, who has brought us close to God's
works and given to us God's Torah. Blessed are You, Adonai, who gives us Torah.

All: **Amen.**

*Note: The Reconstructionist Movement, which does not accept the idea of Jewish
chosenness, adapts the final section of the blessing before Torah reading to say that
God brought us close to God's works, instead of saying that God chose us from all
other peoples. All are welcome to choose the version that speaks to them.*

Torah Blessing After Reading

Reader: בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ הַנָּתַן הַתּוֹרָה

Baruch atah Adonai, Eloheinu, Melech ha'olam, asher natan lanu torat emet,
v'chayei olam natah betocheinu. Baruch atah Adonai notein hatorah.

Blessed are You, our God, Ruler of the universe, who has given us the Torah of truth,
and planted in our midst an eternal legacy. Blessed are You, Adonai, who gives us
Torah.

All: Amen.

Torah Reading Rosh Hashanah First Day

First Aliyah - Genesis 21:1-4

(א) וַיְהִי כִּשְׁנֵי שָׁנִים אַחֲרֵי כִּשְׁנֵי שָׁנִים אֲמַר וַיַּעַשׂ יְיָ לְשָׂרָה כַּאֲשֶׁר
דִּבֶּר: (ב) וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֱתוֹ
אֱלֹהִים: (ג) וַיִּקְרָא אַבְרָהָם אֶת-שְׁם-בְנוֹ הַנּוֹלָד-לוֹ אֲשֶׁר-יָלְדָה-לוֹ שָׂרָה
יִצְחָק: (ד) וַיִּמָּל אַבְרָהָם אֶת-יִצְחָק בְּנוֹ בֶּן-שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה
אֱתוֹ אֱלֹהִים:

(1) Adonai took note of Sarah as God had promised, and Adonai did for Sarah as God
had spoken. (2) Sarah conceived and bore a son to Abraham in his old age, at the set
time of which God had spoken. (3) Abraham gave his newborn son, whom Sarah had
borne him, the name of Isaac. (4) And when his son Isaac was eight days old,
Abraham circumcised him, as God had commanded him.

Second Aliyah - Genesis 21:5-12

(ה) וַאֲבְרָהָם בֶּן-מֵאָת שָׁנָה בִּהְיוֹלָד לוֹ אֶת יִצְחָק בְּנוֹ: (ו) וַתֹּאמֶר שָׂרָה
צָחֵק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׂמִיעַ יִצְחָק-לִי: (ז) וַתֹּאמֶר מִי מִלָּל
לְאַבְרָהָם הַיִּנְיָקָה בָּנִים שָׂרָה כִּי-יָלְדָתִי בֶּן לְזִקְנָיו: (ח) וַיִּגְדַּל הַיֶּלֶד
וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גָדוֹל בְּיוֹם הַגְּמִל אֶת-יִצְחָק: (ט) וַתֹּרָא

שָׂרָה אֶת-בֶּן-הָגָר הַמִּצְרִית אֲשֶׁר-יָלְדָה לְאַבְרָהָם מִצַּחֵק: (י) וַתֹּאמֶר
לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ כִּי לֹא יִירֶשׁ בֶּן-הָאִמָּה הַזֹּאת
עִם-בְּנֵי עַם-יִצְחָק: (יא) וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בָּנוּ:
(יב) וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אֲלֵי-יָרֵעַ בְּעֵינֶיךָ עַל-הַנָּעַר וְעַל-אִמְתְּךָ
כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָךְ זָרַע:

(5) Now Abraham was a hundred years old when his son Isaac was born to him.
(6) Sarah said, "God has brought me laughter; everyone who hears will laugh with me." (7) And she added, "Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age." (8) The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. (9) Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. (10) She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." (11) The matter distressed Abraham greatly, for it concerned a son of his. (12) But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you."

Third Aliyah - Genesis 21:13-21

(יג) וְגַם אֶת-בֶּן-הָאִמָּה לְגוֹי אֲשִׁימְנוּ כִּי זָרַעָהּ הוּא: (יד) וַיֵּשְׁכֶם
אַבְרָהָם | בְּבִקְרָ וַיִּסְחַח-לֵחֶם וַחֲמַת מַיִם וַיָּתֵן אֶל-הָגָר שָׂם עַל-שִׁכְמָהּ
וְאֶת-הַיֶּלֶד וַיִּשְׁלַח וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר שָׁבַע: (טו) וַיָּכְלוּ הַמַּיִם
מִן-הַחֲמַת וַתִּשְׁלַח אֶת-הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים: (טז) וַתֵּלֶךְ וַתֵּשֶׁב לָהּ
מִנְּגַד הַרְחֹק כְּמִטְחָוִי קִשְׁתָּהּ כִּי אָמְרָה אֶל-אֲרָאָה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב
מִנְּגַד וַתִּשָּׂא אֶת-קוֹלָהּ וַתִּבְדֹּ: (יז) וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנָּעַר וַיִּקְרָא
מִלֵּאד אֱלֹהִים | אֶל-הָגָר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה-לָּךְ הָגָר אֶל-תִּירָאִי
כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנָּעַר בְּאֶשֶׁר הוּא-שָׁם: (יח) (בשבת חמישי)
קוֹמִי שָׂאִי אֶת-הַנָּעַר וְהַחֲזִיקִי אֶת-זִידָךְ בּוֹ כִּי-לְגוֹי גָּדוֹל אֲשִׁימְנוּ:
(יט) וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא
אֶת-הַחֲמַת מַיִם וַתִּשְׁק אֶת-הַנָּעַר: (כ) וַיְהִי אֱלֹהִים אֶת-הַנָּעַר וַיִּגְדֵּל
וַיֵּשֶׁב בְּמִדְבַּר וַיְהִי רֹבֵה קִשְׁתָּהּ: (כא) וַיֵּשֶׁב בְּמִדְבַּר פָּאֲרָן וַתִּקַּח-לוֹ אִמּוֹ
אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

(13) As for the son of the slave-woman, I will make a nation of him, too, for he is your seed. " (14) Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. (15) When the water was gone from the skin, she left the child under one of the bushes, (16) and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears. (17) God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. (18) Come, lift up the boy and hold him by the hand, for I will make a great nation of him." (19) Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. (20) God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. (21) He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

Fourth Aliyah - Genesis 21: 22-27

(כב) וַיְהִי בַעַת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכָל שַׂר־צָבָאוֹ אֶל־אַבְרָהָם
לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר־אַתָּה עֹשֶׂה: (כג) וַעֲתָה הִשָּׁבָעָה לִּי
בְּאֱלֹהִים הֵנָּה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנָכְדִי כִּחְסֹד אֲשֶׁר־עָשִׂיתִי עִמָּךְ
תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ: (כד) וַיֹּאמֶר אַבְרָהָם אֲנֹכִי
אֲשָׁבֵעַ: (כה) וְהוֹכַח אַבְרָהָם אֶת־אַבְיִמֶלֶךְ עַל־אֲדֹת בְּאֵר הַמַּיִם אֲשֶׁר
גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ: (כו) וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר
הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם:
(כז) וַיִּשָּׁח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

(22) At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. (23) Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." (24) And Abraham said, "I swear it." (25) Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. (26) But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today."

(27) Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

Fifth Aliyah - Genesis 21: 28-34

(כח) וַיַּצַּב אַבְרָהָם אֶת־שִׁבְעַת כְּבָשֹׁתַיִם הַצֹּאן לְבִדְהָן: (כט) וַיֹּאמֶר
אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה הִנֵּה שִׁבְעַת כְּבָשֹׁתַי הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה:
(ל) וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כְּבָשֹׁתַי תִּתֶּנָּה לִּי בְּעִבּוֹר תְּהִיָּה־לִּי לְעֵדָה כִּי
חָפְרָתִי אֶת־הַבְּאֵר הַזֹּאת: (לא) עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי
שָׁם נִשְׁבָּעוּ שְׁנֵיהֶם: (לב) וַיִּכְרְתוּ בְרִית בֵּבְאֵר שִׁבְעַת וַיִּקָּם אֲבִימֶלֶךְ וּפִיכֹל
שָׂר־צָבָאוֹ וַיָּשׁוּבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים: (לג) וַיִּטֵּעַ אֲשֶׁל בְּבְאֵר שִׁבְעַת
וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עֹלָם: (לד) וַיָּגֵר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים
יָמִים רַבִּים:

(28) Abraham then set seven ewes of the flock by themselves, (29) and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" (30) He replied, "You are to accept these seven ewes from me as proof that I dug this well." (31) Hence that place was called Beer-sheba, for there the two of them swore an oath. (32) When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. (33) [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of Adonai, the Everlasting God. (34) And Abraham resided in the land of the Philistines a long time.

Mi Shebeirach

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi shebeirach avoteinu , m'kor habracha l'imoteinu

May the source of strength who blessed the ones before us,

Help us find the courage to make our lives a blessing

And let us say: Amen.

מִי שֶׁבִּירַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi shebeirach imoteinu, m'kor habracha l'avoteinu

Bless those in need of healing with refuah sh'leimah

The renewal of body, the renewal of spirit

And let us say: Amen

- Debbie Friedman and Drorah Setel

Chatzi Kaddish

(all rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: **Amen** אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchayei d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh
v'yithalal sh'mei d'kudsha

All: **B'rich hu** בְּרִיךְ הוּא

Leader:
לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: **Amen** אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Lifting and Dressing the Torah

(All rise as the Torah is lifted and dressed.)

וזאת התורה אשר שם משה לפני בני ישראל, על פי יהוה ביד משה.

V'zot ha'Torah asher sam Moshe
lifnei b'nei Yisrael al pi Adonai b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel,
by the word of the Almighty One, through the hand of Moses.

(Be seated.)

Maftir Aliyah - Numbers 29:1-6

(א) וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאכָת
עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם: (ב) וַעֲשִׂיתֶם עֹלָה לָרִיחַ נִיחֹחַ
לַיהוָה פֶּרֶךְ־בָּקָר אֶחָד אֵיל אֶחָד כֹּבֶשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:
(ג) וּמִנְחָתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לֶפָר שְׁנֵי עֶשְׂרֹנִים
לְאֵיל: (ד) וַעֲשֹׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכֹּבֶשִׂים:
(ה) וּשְׁעִיר־עִזִּים אֶחָד חֲטָאת לִכְפֹּר עֲלֵיכֶם: (ו) מִלֶּבֶד עֹלֹת הַחֹדֶשׁ
וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם כַּמִּשְׁפָּט לָרִיחַ נִיחֹחַ אֲשֶׁה
לַיהוָה:

(1) In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. (2) You shall present a burnt offering of pleasing odor to the LORD: one bull of the herd, one ram, and seven yearling lambs, without blemish. (3) The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, (4) and one-tenth for each of the seven lambs. (5) And there shall be one goat for a sin offering, to make expiation in your behalf (6) in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the LORD.

Lifting and Dressing the Torah

(All rise as the Torah is lifted and dressed.)

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

V'zot ha'Torah asher sam Moshe
lifnei b'nei Yisrael al pi Adonai b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel,
by the word of the Almighty One, through the hand of Moses.

(Be seated.)

Torah Reading Rosh Hashanah Second Day

First Aliyah - Genesis 22: 1-3

(א) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: (ב) וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
אֲשֶׁר־אַהֲבָתָ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצַי הַמִּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל
אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: (ג) וַיִּשָּׁכֶם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ
אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבָּשֶׁעַ עֶצִי עַלָּה
וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:

(1) Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." (2) And God said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." (3) So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

Second Aliyah - Genesis 22: 4-8

(ד) בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא אֶת-הַמָּקוֹם מֵרָחֹק:
 (ה) וַיֹּאמֶר אַבְרָהָם אֶל-נָעָרָיו שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמֹר וְאֲנִי וְהַנֶּעֱר
 נֵלְכָה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: (ו) וַיִּסַּח אַבְרָהָם אֶת-עֵצֵי
 הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּסַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכָלֶת וַיֵּלְכוּ
 שְׁנֵיהֶם יַחְדָּו: (ז) וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר
 הֲנִנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׁה לְעֹלָה: (ח) וַיֹּאמֶר
 אַבְרָהָם אֱלֹהִים יִרְאֶה-לוֹ הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

(4) On the third day Abraham looked up and saw the place from afar. (5) Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you." (6) Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. (7) Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" (8) And Abraham said, "God will see to the sheep for God's burnt offering, my son." And the two of them walked on together.

Third Aliyah - Genesis 22: 9-14

(ט) וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
 אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ
 עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: (י) וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּסַּח
 אֶת-הַמַּאֲכָלֶת לְשַׁחֹט אֶת-בְּנוֹ: (יא) וַיִּקְרָא אֵלָיו מִלֵּאדָּה יְהוָה מִן-
 הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הֲנִנִי: (יב) וַיֹּאמֶר אֶל-תְּשַׁלַּח

יָדָה אֶל-הַנֶּעַר וְאֶל-תַּעַשׂ לוֹ מֵאוֹמָה כִּי | עָתָה יִדְעָתִי כִּי-יִרָא אֱלֹהִים
 אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת-בִּנְךָ אֶת-יַחֲדָד מִמֶּנִּי: (יג) וַיֵּשֶׂא אַבְרָהָם
 אֶת-עֵינָיו וַיִּרָא וְהִנֵּה-אֵיל אַחֵר נֶאֱחָז בְּסִבְבּ בְּקִרְנָיו וַיִּלָּד אַבְרָהָם
 וַיִּסַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בָּנוֹ: (יד) וַיִּקְרָא אַבְרָהָם
 שֵׁם-הַמָּקוֹם הַהוּא יְהוָה | יִרְאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יִרְאָה:

(9) They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. (10) And Abraham picked up the knife to slay his son. (11) Then an angel of Adonai called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." (12) And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." (13) When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. (14) And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of Adonai there is vision."

Fourth Aliyah - Genesis 22: 15-19

(טו) וַיִּקְרָא מַלְאָךְ יְהוָה אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם: (טז) וַיֹּאמֶר
 בִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ
 אֶת-בִּנְךָ אֶת-יַחֲדָד: (יז) כִּי-בָרַךְ אַבְרָהָם וְהִרְבָּה אַרְבֵּה אֶת-זֶרְעוֹ
 כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל-שְׁפַת הַיָּם וַיִּרְשׁ זֶרְעוֹ אֶת שְׁעַר אֵיבָיו:
 (יח) וְהִתְבָּרְכוּ בְּזֶרְעוֹ כָּל גּוֹיֵי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי:
 (יט) וַיָּשֶׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיָּשֶׁב
 אַבְרָהָם בְּבְאֵר שֶׁבַע:

(15) The angel of Adonai called to Abraham a second time from heaven, (16) and said, "By Myself I swear, Adonai declares: Because you have done this and have not withheld your son, your favored one, (17) I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. (18) All the nations of the earth shall bless themselves by your descendants, because you have

obeyed My command." (19) Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

Fifth Aliyah - Genesis 22: 20-24

(כ) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יָלְדָה מִלְכָּה
גַּם־הִוא בָּנִים לְנָחוֹר אָחִיד: (כא) אֶת־עֹוֹץ בָּכָרוֹ וְאֶת־בוֹז אָחִיו
וְאֶת־קִמּוּאֵל אָבִי אָרָם: (כב) וְאֶת־כְּשָׁד וְאֶת־חֲזֹו וְאֶת־פִּלְדָּשׁ
וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל: (כג) וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׁמֹנֶה אֲלֶּה יָלְדָה
מִלְכָּה לְנָחוֹר אָחִי אַבְרָהָם: (כד) וּפִילְגֶשׁוּ וּשְׁמָה רְאוּמָה וַתֵּלֶד גַּם־הִוא
אֶת־טֹבַח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעַכָּה:

(20) Some time later, Abraham was told, "Milcah too has borne children to your brother Nahor: (21) Uz the first-born, and Buz his brother, and Kemuel the father of Aram; (22) and Chesed, Hazo, Pildash, Jidlaph, and Bethuel"- (23) Bethuel was the father of Rebekah, and Milcah bore eight children to Nahor, Abraham's brother. (24) And his concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash, and Maacah.

Mi Shebeirach

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi shebeirach avoteinu, m'kor habracha l'imoteinu

May the source of strength who blessed the ones before us,

Help us find the courage to make our lives a blessing

And let us say: Amen.

מִי שֶׁבִּרְךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi shebeirach imoteinu, m'kor habracha l'avoteinu

Bless those in need of healing with refuah sh'leimah

The renewal of body, the renewal of spirit

And let us say: Amen

- Debbie Friedman and Drorah Setel

Chatzi Kaddish

(all rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: **Amen** אָמֵן

Leader:

בְּעֲלָמָא דִּי בְּרָא כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchaye d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:

אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh
v'yithalal sh'mei d'kudsha

All: **B'rich hu** בְּרִיךְ הוּא

Leader:

לְעֵילָא וּלְעָלְמָא מְכָל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירוּ
בְּעֲלָמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: **Amen** אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Lifting and Dressing the Torah

(All rise as the Torah is lifted and dressed.)

וזאת התורה אשר שם משה לפני בני ישראל, על פי יהוה ביד משה.

V'zot ha'Torah asher sam Moshe
lifnei b'nei Yisrael al pi Adonai b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel,
by the word of the Almighty One, through the hand of Moses.

(Be seated.)

Maftir Aliyah - Numbers 29:1-6

(א) ובחדש השביעי באחד לחדש מקרא-קדש יהיה לכם כל-מלאכת
עבודה לא תעשו יום תרועה יהיה לכם: (ב) ועשיתם עלה לריח ניחח
ליהוה פר בן-בקר אחד איל אחד כבשים בני-שנה שבעה תמימים:
(ג) ומנחתם סלת בלולה בשמן שלשה עשרנים לפר שני עשרנים
לאיל: (ד) ועשרון אחד לכבש האחד לשבעת הכבשים:
(ה) ושעיר-עזים אחד חטאת לכפר עליכם: (ו) מלבד עלת החדש
ומנחתה ועלת התמיד ומנחתה ונסכיהם כמשפטם לריח ניחח אשה
ליהוה:

(1) In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. (2) You shall present a burnt offering of pleasing odor to the LORD: one bull of the herd, one ram, and seven yearling lambs, without blemish. (3) The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, (4) and one-tenth for each of the seven lambs. (5) And there shall be one goat for a sin offering, to make expiation in your behalf (6) in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the LORD.

Lifting and Dressing the Torah

(All rise as the Torah is lifted and dressed.)

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

V'zot ha'Torah asher sam Moshe
lifnei b'nei Yisrael al pi Adonai b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel,
by the word of the Almighty One, through the hand of Moses.

(Be seated.)

Blessing before the Haftarah

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים.
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. בָּרוּךְ אַתָּה יְהוָה. הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ. וּבְיִשְׂרָאֵל עַמּוֹ. וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:

Baruch Atah, Adonai, Eloheinu, melech ha'olam, asher bachar binvi'im tovim,
v'ratza v'divreihem hane'amarim be'emet. Baruch Atah, Adonai, habochoer baTorah
uv'Moshe avdo, uv'Yisrael amo, uvin'vi'ei ha'emet vatzedek.

Blessed are You, our God, ruler of the universe, who has chosen faithful prophets to
speak words of truth. Blessed are You, our God, for the revelation of Torah, for

God's servant, Moses, God's people Israel, and for the prophets of truth and righteousness.

Haftarah for Rosh Hashanah

I Samuel Chapter 1:1 - 2:10

(א) וַיְהִי אִישׁ אֶחָד מִן־הָרַמְתִּים צוֹפִים מֵהָר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֵלִיהוּא בֶן־תָּחוּ בֶן־צוּף אֶפְרַתִּי: (ב) וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יָלָדִים וּלְחַנָּה אֵין יָלָדִים: (ג) וְעָלָה הָאִישׁ הַהוּא מַעִירוֹ מִמָּיִם | זָמִימָה לְהִשְׁתַּחֲוֹת וּלְזָבַח לַיהוָה צִבְאוֹת בְּשִׁלֹּה וְשָׁם שְׁנֵי בְנֵי־עֲלִי חֲפְנִי וּפְנִחָס כְּהֲנִים לַיהוָה: (ד) וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לַפְּנִינָה אֲשֶׁתּוֹ וּלְכָל־בְּנֵיהָ וּבָנוֹתֶיהָ מִנוֹת: (ה) וּלְחַנָּה יָתַן מִנָּה אַחַת אֶפְסִים כִּי אֶת־חַנָּה אָהַב וַיְהִי סָגֹר רַחֲמָה: (ו) וְכַעֲסָתָה צָרָתָה גַם־כַּעַס בַּעֲבוּר הָרַעְמָה כִּי־סָגֹר יְהוָה בָּעַד רַחֲמָה: (ז) וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכַל: (ח) וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרַע לְבָבְךָ הַלּוֹא אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:

(1) And there was a certain man from Ramathaim-Zophim, the hills of Ephraim, and his name was Elkanah, the son of Yerocham, the son of Eliyhu, the son of Tohu, the son of Zuf, a distinguished man. (2) And he had two wives; one named Hannah and the other, Peninah. And Peninah had children but Hannah had no children. (3) And this man went up from his city, from year to year, to prostrate himself and offer sacrifices to the Adonai of Hosts, in Shiloh. (4) And there, the two sons of Eli, Chophni and Pinchas, were priests to Adonai. And on the day when Elkanah offered sacrifices, he gave portions to Peninah, his wife and to all her sons and daughters. (5) And to Hannah, he gave a double portion because he loved Hannah, though Adonai had closed up her womb. (6) And her rival taunted her bitterly to provoke her, because Adonai had closed up her womb. (7) And as he did so from year to year; whenever she came up to the House of Adonai she provoked Hannah who wept and would not eat. (8) And Elkanah, her husband, said to her: "Why do you weep? And why won't you eat? Why is your heart grieved? Am I not better to you than ten sons?"

(ט) וַתִּקַּם חַנָּה אַחֲרֵי אֲכָלָהּ בְּשֻׁלָּהּ וְאַחֲרֵי שָׁתָהּ וַעֲלִי הַכֹּהֵן יֹשֵׁב
 עַל-הַכִּסֵּא עַל-מְזוֹזַת הַיֵּכָל יְהוָה: (י) וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל
 עַל-יְהוָה וּבָכָה תְּבֻכָּה: (יא) וַתִּדְרֹךְ נֶדֶר וַתֹּאמֶר יְהוָה צְבָאוֹת אִם-רָאָה
 תְּרָאָה| בָּעֵינִי אֲמַתְּךָ וּזְכַרְתָּנִי וְלֹא-תִשְׁכַּח אֶת-אֲמַתְּךָ וְנִתְּתָה לְאֲמַתְּךָ
 זֶרַע אֲנָשִׁים וְנִתְּתִיו לַיהוָה כָּל-יְמֵי חַיָּיו וּמוֹרָה לֹא-יַעֲלֶה עַל-רֹאשׁוֹ:
 (יב) וְהָיָה כִּי הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וַעֲלִי שָׁמַר אֶת-פִּיהָ:
 (יג) וְחַנָּה הִיא מְדַבֶּרֶת עַל-לִבָּהּ רַק שְׁפָתֶיהָ נָעוֹת וְקוֹלָהּ לֹא יִשְׁמָע
 וַיַּחֲשֹׁבָה עָלֶיהָ לְשֹׁכְרָה: (יד) וַיֹּאמֶר אֵלֶיהָ עַד-מָתִי תִשְׁתַּכָּרִין הַסִּירִי
 אֶת-יִינֶךָ מֵעֲלֶיךָ: (טו) וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדָנִי אִשָּׁה קִשְׁתָּ-רוּחַ
 אֲנֹכִי וַיֵּין וְשָׁכַר לֹא שָׁתִיתִי וְאַשְׁפֹּךְ אֶת-נַפְשִׁי לִפְנֵי יְהוָה: (טז) אֶל-תֵּתֶן
 אֶת-אֲמַתְּךָ לִפְנֵי בַת-בְּלִיעֵל כִּי-מֵרֹב שִׁיחִי וְכַעֲסִי דִּבַּרְתִּי עַד-הֵנָּה:
 (יז) וַיַּעַן עָלֶיהָ וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֵלֶּהִי יִשְׂרָאֵל יִתֵּן אֶת-שְׁלֹתְךָ אֲשֶׁר
 שָׁאַלְתָּ מֵעַמּוֹ: (יח) וַתֹּאמֶר תִּמְצָא שְׁפָחָתְךָ חֵן בְּעֵינֶיךָ וַתִּלְךְ הָאִשָּׁה
 לְדֹרְכָהּ וַתֹּאכַל וּפָנֶיהָ לֹא-הָיוּ-לָהּ עוֹד: (יט) וַיִּשְׁכַּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ
 לִפְנֵי יְהוָה וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל-בֵּיתֶם הָרִמְתָּה וַיֵּדַע אֶלְקָנָה אֶת-חַנָּה
 אֲשֶׁתּוֹ וַיִּזְכָּרָהּ יְהוָה: (כ) וַיְהִי לְתַקְפוֹת הַיָּמִים וַתֵּהָר חַנָּה וַתֵּלֶד בֶּן
 וַתִּקְרָא אֶת-שְׁמוֹ שְׁמוּאֵל כִּי מִיְּהוָה שְׁאֵלְתִּיו:

(9) And Hannah arose after they had eaten and drunk in Shiloh, and Eli, the Priest, sat on the chair near the door-post of the Temple of Adonai. (10) And she was bitterly grieved and prayed to Adonai and wept. (11) And she vowed a vow and said: "Adonai of Hosts if You will see the anguish of Your handmaid and remember me and will not forget Your handmaid and will give Your handmaid a son—then I will give him to Adonai all the days of his life and no razor shall touch his head." (12) And she prayed so long before Adonai, that Eli observed her mouth. (13) But Hannah spoke in her heart; only her lips moved but her voice was not heard. And Eli thought her to be a drunkard. (14) And Eli said to her: "How long will you remain drunk? Free yourself from your need of wine!" (15) And Hannah answered and said: "No, my master, I am a woman of grieved spirit; I have not drunk any wine or other intoxicating drinks. But I have poured out my soul in the presence of God. (16) Do not take your handmaid for a wicked woman; it is only because of my sorrow and grief that I have spoken until now." (17) And Eli answered and said: "Go in peace! And may the God of Yisrael grant you that which you asked of God." (18) And she said: "May your servant find grace in your eyes." And the woman went on her way

and she ate and she was no longer grieved. (19) And they arose early in the morning and prostrated themselves before Adonai and returned to their home in Ramah. And Elkanah knew Hannah, his wife, and Adonai remembered. (20) And in the course of days, Hannah conceived and bore a son and she called him Shmuel, because from Adonai I asked for him.

(כא) וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זִבְחֵי הַיָּמִים
וְאֶת־נִדְרוֹ: (כב) וַחֲנָה לֹא עָלְתָה כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל הַנָּעַר
וְהִבֵּאתִיו וְנִרְאָה אֶת־פָּנָי יְהוָה וְיָשֵׁב שָׁם עַד־עוֹלָם: (כג) וַיֹּאמֶר לָהּ
אֶלְקָנָה אִישָׁהּ עָשִׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד־גְּמֻלָּךְ אֲתוֹ אַךְ יָקָם יְהוָה
אֶת־דָּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתִּינָק אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אֲתוֹ: (כד) וַתַּעֲלֶהּ
עִמָּה כַּאֲשֶׁר גָּמְלָתוּ בְּפָרִים שְׁלֹשָׁה וְאַיִפָּה אַחַת קֶמַח וְגִבְל זֵין וַתִּבְאֶהּ
בֵּית־יְהוָה שְׁלוֹ וְהַנָּעַר נָעַר: (כה) וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבִאוּ אֶת־הַנָּעַר
אֶל־עֲלִי: (כו) וַתֹּאמֶר בִּי אֲדֹנָי חַי נִפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְבֶּת עִמָּכָה
בָּזָה לְהַתְּפִיל אֶל־יְהוָה: (כז) אֶל־הַנָּעַר הַזֶּה הִתְּפַלְלָתִי וַיִּתֵּן יְהוָה לִי
אֶת־שְׂאֵלָתִי אֲשֶׁר שָׂאֵלְתִי מֵעַמּוֹ: (כח) וְגַם אֲנֹכִי הִשְׁאֵלְתִּיהוּ לַיהוָה
כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

(21) And the man Elkanah and his entire household went up to offer the yearly sacrifice and to fulfill his vows to Adonai. (22) But Hannah did not go up, for she told her husband: "When the boy is weaned, I will bring him to appear before Adonai and he will remain there forever." (23) And Elkanah, her husband, said to her: "Do what is best in your eyes; stay here until you wean him and may Adonai fulfill the word that was said of him." (24) And the woman remained and nursed her son until she weaned him. And she took him up with her, after she weaned him, along with three bullocks and an ephah of flour and a bottle of wine. And she brought him to the House of Adonai at Shiloh, when he was still a young boy. (25) And they slaughtered the bullock and brought the child to Eli. (26) And she said: "Please, my master. I am the woman who stood here with you to pray to Adonai. (27) I prayed for this boy and Adonai gave me what I asked of Him. (28) And I have therefore loaned him to Adonai; for as long as he lives, he is loaned to Adonai." And he prostrated himself there to Adonai.

פרק ב

(א) וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עֲלֵךְ לִבִּי בִיהֲוֶה רָמָה קִרְנִי בִיהֲוֶה רָחֵב פִּי
 עַל־אֹיְבֵי כִי שְׂמִחָתִי בִישׁוּעָתֶךָ: (ב) אֵין־קָדוֹשׁ בִּיהֲוֶה כִי־אֵין בְּלִתֶּךָ
 וְאֵין צוּר כְּאַלֹהֵינוּ: (ג) אַל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתֶק מִפִּיכֶם
 כִּי אַל יִדְעוּת יְהוָה וְלוֹלֵא כְתִיב נִתְּכָנוּ עֲלֵלוֹת: (ד) קִשֶּׁת גְּבוּרִים חֲתִים
 וְנִכְשָׁלִים אָזְרוּ חֵיל: (ה) שְׁבָעִים בִּלְחָם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ עַד־עֲקָרָה
 יִלְדָּה שְׁבָעָה וְרַבַּת בָּנִים אֲמַלְלָה: (ו) יְהוָה יִמְמִית וּמַחֲיָה מוֹרִיד שָׁאוֹל
 וְיַעַל: (ז) יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל אֶף־מְרוּמִם: (ח) מְקִים מַעֲפָר
 דָּל מַאֲשֶׁפֶת יָרִים אֲבִיוֹן לְהוֹשִׁיב עַם־נְדִיבִים וְכֹסֵא כְבוֹד יִנְחִלֵם כִּי
 לִיהוָה מִצָּקִי אֶרֶץ וַיָּשֶׁת עֲלֵיהֶם תִּבְל: (ט) רִגְלֵי חֲסִידוֹ יִשְׁמֹר וְרָשָׁעִים
 בַּחֲשָׁךְ יִדְמּוּ כִי־לֹא בָכֶם יִגְבֵּר־אִישׁ: (י) יְהוָה יַחַתּוּ מְרִיבּוֹ עָלוּ בְּשָׁמַיִם
 יִרְעֶם יְהוָה יָדָיו אֶפְסֵי־אֶרֶץ וַיִּתֵּן־עַז לְמַלְכוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ:

Chapter 2

(1) And Hannah prayed and said: My heart exults in God; my horn is raised through Adonai. My mouth is opened wide against my enemies, because I rejoice in Your deliverance. (2) There is none as holy as Adonai, for nothing else exists besides You; nor is there any rock like our God. (3) Do not talk so much, so haughtily; nor let arrogance come out of your mouths; For Adonai is a God of knowledge, and Adonai weighs all of man's actions. (4) The bows of the powerful are broken, while the feeble are girded with strength. (5) Those that were sated must hire themselves out to labor for bread, while those who were hungry no longer toil. While the barren woman has born seven children, she with many children languishes. (6) Adonai causes death and gives life; Adonai brings down to the grave but also brings up therefrom. (7) Adonai impoverishes and makes rich; Adonai lowers and Adonai raises up. (8) Adonai raises up the poor from the dust, lifts up the needy from the dunghill, to seat them with nobles, and they inherit the throne of honour; for the foundations of the earth are Adonai's and God has set the world of man upon them. (9) Adonai will guard the footsteps of His pious ones, but the wicked will be silenced in darkness; for not by might shall man prevail. (10) Those that strive against Adonai shall be broken to pieces; Adonai will thunder against them in the heavens. Adonai will judge the ends of the earth and give strength to God's king and raise up the horn of God's messiah.

Blessing after the Haftarah

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. צוּר כָּל הָעוֹלָמִים. צַדִּיק בְּכָל
הַדּוֹרוֹת. הָאֵל הַנָּאֶמָן הָאוֹמֵר וְעוֹשֶׂה. הַמְדַּבֵּר וּמְקַיֵּם שְׁכָל דְּבָרָיו
אֱמֶת וְצֶדֶק:
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם
הַזִּכָּרוֹן הַזֶּה, שֶׁנִּתְּנָה לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁה וּלְמַנוּחָה) לְכָבוֹד
וּלְתַפָּאֶרֶת: עַל הַכֹּל. יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה. מְקַדֵּשׁ
(הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

Baruch atah Adonai Eloheinu melech ha'olam tzur kol ha'olamim tzadik b'chol
hadorot ha'el hane'eman ha'omer v'oseh ham'daber umkayem sh'kol divarav emet
vatzedek.

Al hatorah v'al ha'avodah v'al hanvi'im (v'al yom haShabbat hazeh) v'al Yom
haZikaron hazeh shenatata lanu Adonai Eloheinu (lik'dusha v'limnucha) l'chavod
ul'tiferet. Al hakol Adonai Eloheinu anachnu modim lach um'varchim otach
yitbarach shimcha b'fi kol chai tamid l'olam va'ed.

Baruch atah Adonai m'kadeish (haShabbat v') Yisrael v'Yom haZikaron.

Blessed are You, Adonai, our God, ruler of the universe, rock of all creation,
righteous One of all generations, the faithful God whose word is deed, who speaks
and fulfills. For the Torah, for the worship, for the prophets, and for (Shabbat and)
this Day of Remembrance that You, our God, gave us (for holiness and rest,) for
happiness and joy, for honor and glory; for everything, Adonai, we thank and bless
You. May Your name be blessed for ever by every living being, forever and
eternally. Your word is truth, and stands forever. Blessed are You, Adonai, who
sanctifies (the Shabbat,) the people Israel, and the Day of Remembrance.

Prayer for Our Country

Rabbi Ayelet Cohen

Our God and God of our ancestors, bless this country and all who dwell within it. Help us to experience the blessings of our lives and circumstances. Help us to be vigilant, compassionate, and brave. Strengthen us when we are afraid. Help us to channel our anger so that it motivates us to action. Help us to feel our fear so that we do not become numb. Help us to be generous with others so that we raise each other up. Help us to be humble in our fear, knowing that as vulnerable as we feel there are those at greater risk, and that it is our holy work to stand with them. Help us to taste the sweetness of liberty, to not take for granted the freedoms won in generations past or in recent days, to heal and nourish our democracy, that it may be like a tree planted by the water whose roots reach down to the stream. It need not fear drought when it comes, its leaves are always green.

Source of all Life, guide our leaders with righteousness. Strengthen their hearts but keep them from hardening, that they may use their influence and authority to speak truth and act for justice. May all who dwell in this country share in its bounty, enjoy its freedoms and be protected by its laws. May this nation use its power and wealth to be a voice for justice, peace and equality for all who dwell on earth. May we be strong and have courage to be bold in our action and deep in our compassion, to discern when we must listen and when we must act, to uproot bigotry, intolerance, misogyny, racism, discrimination and violence in all its forms, to celebrate the many faces of God reflected in the wondrous diversity of humanity, to welcome the stranger and the immigrant and to honor the gifts of those who seek refuge and possibility here, as they have since before this nation was born.

Let justice well up like waters, and righteousness like a mighty stream.

(Jeremiah 17:8; Isaiah 16:3-5; Amos 5:24)

The New Colossus

Inscription on the Statue of Liberty, by Jewish poet Emma Lazarus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name



Mother of Exiles. From her beacon-hand
Glow world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"



Prayer for the State of Israel

Rabbis for Human Rights 2013

Sovereign of the Universe, accept in loving kindness
and with favor our prayers for the State of Israel, her government, and all who dwell
within her boundaries and under her authority. Grant us the fortitude to keep ever
before us those ideals to which Israel dedicated herself in her Declaration of
Independence, so that we may be true partners with the people of Israel in working
toward her as yet not fully fulfilled vision.

Grant those entrusted with guiding Israel's destiny the courage, wisdom and
strength to do Your will. Guide them in the paths of peace and give them the insight
to see Your Image in every human being. Be with those charged with Israel's safety
and defend them from all harm. May they have the strength to protect their country
and the spiritual fortitude never to abuse the power placed in their hands. Spread
Your blessings over the Land. May justice and human rights abound for all her
inhabitants. Guide them "To do justice, love mercy, and walk humbly with Your
God" (Micah 6:8), and "May justice well up like water, righteousness like a mighty
stream" (Amos 5:24). Implant tolerance and mutual respect in every heart, and may
all realize that "we were not brought into this world for conflict and dissension, nor
for hatred, jealousy, harassment or bloodshed. Rather, we were brought into this
world in order to recognize You, may You be blessed forever" (Rabbi Nachman of
Breslov). Spread over Israel and all the world Your shelter of peace, and may the
vision of our prophet soon be fulfilled: "Nation shall not lift up sword against nation,
neither shall they learn war any more" (Isaiah 2:4).

So may it be Your will that speedily and in our day all inhabitants of the earth will say
of the State of Israel, "It is very good" (Genesis 1:31), for she will have become a
blessing to the entire world and a "light unto the nations" (Isaiah 42:6).

Shofar Service

The Shape of the Shofar

Devon Spier

it is a wonder
the shofar
is shaped
like the inside
of an ear

because at the moment
we are blasted with sound

and our whole world becomes the ancient voice,
longing
calling
demanding

we are meant to listen to whom is below noise

and there, underneath the usual commands
and allegiances

is Torah
listening and weeping
in all the invisible, eternal ink

Leader: In ancient Israel the sound of the ram's horn announced a new month, a jubilee year, the coronation of a king, and all the solemn and festive moments a community shared. But when the new moon of the seventh month appeared, deeper meanings awakened within the hearts of our ancestors.

All: **'Wake up!' cries the shofar and we are sad. We remember the errors of our past year. 'Wake up!' cries the shofar and we are joyous. We remember that a year of new beginnings is upon us.**

בָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לִשְׁמוֹעַ קוֹל שׁוֹפָר:

Leader: Baruch atah Adonai Eloheinu melech ha'olam asher kidshanu
b'mitzvotav v'tzivanu lishmo'a kol shofar.

Blessed are You, our God, Ruler of the Universe, who makes our lives sacred with
commandments and has bid us to hear the sound of the shofar.

בָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַיָּמֵן
הַזֶּה.

Shofar Blower: Baruch atah Adonai Eloheinu melech ha'olam shehechianu
v'ki'yimanu v'higianu lazman hazeh.

Blessed are You, our God, Ruler of the Universe, who keeps us in life, sustains us,
and enables us to reach this day.

Leader: In the seventh month, on the first day of the month, there shall be a
sacred assembly, a cessation from work, a day of commemoration
proclaimed by the sound of the shofar. Hear, now, the shofar:

תִּקְיָעָה. שְׁבָרִים. תִּירוּעָה. תִּקְיָעָה.

T'KIYAH - SHEVARIM T'RU'AH - T'KIYAH

Leader: Awaken from your slumbers, you who have fallen asleep in
life, and reflect on your deeds. Remember your God. Do not
miss reality in pursuit of shadows. Do not waste years in vain
pursuits. Look well into yourselves; let there be improvement
in your acts. *- from the Maimonides Code*

All: **Let us give heed to the sound of the shofar and be mindful
of its message. It heralds the new year and the opportunity
for new beginnings. It summons us to render our
wholehearted efforts toward t'shuvah - turning - so that
we may better ourselves, our people, and the world in
which we live.**

תְּקִיעָה. שְׁבָרִים. תְּקִיעָה.

Leader: T'KIYAH - SHEVARIM - T'KIYAH

All: Let us give heed to the sound of the shofar and be mindful of its message. It is a reminder that we are each other's keepers. May it awaken us to take responsibility for any ills we bring upon one another and any harm we cast onto the earth we inhabit.

תְּקִיעָה. תְּרוּעָה. תְּקִיעָה.

Leader: T'KIYAH - T'RU'AH - T'KIYAH

All: Let us give heed to the sound of the shofar and be mindful of its message. May we be inspired by the call of the shofar to walk in the light of Your presence.

תְּקִיעָה. תְּרוּעָה. תְּקִיעָה גְּדוּלָּה:

Leader: T'KIYAH - T'RU'AH - T'KIYAH G'DOLA

All: Let us give heed to the sound of the shofar and be mindful of its message.



Hachnasat Sefer Torah - Returning the Torah to the Ark

(all rise)

יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חַסִּידָיו, לְבָנֵי
יִשְׂרָאֵל עִם קְרוֹבּוֹ, הַלְלוּיָהּ.

Y'hallelu et sheim Adonai ki nisgav shemo l'vado.

Hodo al eretz v'shamayim va'yarem keren lamo t'hilah l'chol chasidav livnei Yisrael
am k'rovo. Halleluyah.

Let us all bless the name of God, who alone is to be exalted. God's splendor is found
on earth and in the heavens. God has lifted up our people's strength. May praise
reflect on all God's followers, to the children of Israel, and to all people near to God.
Halleluyah.

(the Torah is returned to its place)

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מְאֹשָׁר. דְּרָכֶיהָ דִּרְכֵי נֵעַם, וְכָל
נְתִיבוֹתֶיהָ שָׁלוֹם. הִשְׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

**Eitz chayim hee lamachazikim ba v'tomcheha mei'ushar. D'racheha
darcheino'am v'chol n'tivotecha shalom.
Hashiveinu Adonai eilecha v'nashuvah
Chadeish yameinu k'kedem.**

It is a Tree of Life to those who hold fast to it, and all who uphold it are happy. Its
ways are ways of pleasantness, and all its paths are peace. Return us, O God, to You
- let us return. Renew our days as of old, now and evermore.

(be seated)



Unetaneh Tokef - "And now we declare"

*Attributed to Rabbi Amnon of Mainz,
offered as he lay dying in martyrdom 1,000 years ago.*

Kavannah Before Unetaneh Tokef

Mark P. Widoff

Those of us in the congregation who are aged, infirm, or seriously ill, and who have faced our demise as a likely near-term event, look at the Unetaneh Tokef prayer with a different perspective: We know that this prayer with its familiar and haunting melody is a central feature of the High Holiday Liturgy. We know that the call for teshuvah [repentance], tefillah [prayer], and tzedakah [generosity towards others] is the core calling of these Holy Days. We know that this ancient prayer is designed to capture our full attention by reminding us of our mortality and the need to live a life of Torah, filled with acts of loving kindness and humility in recognition of the Eternal Holiness that is a part of all living creatures.

But we also know that death is simply the end of a process that begins at birth. When we celebrate a birth, we pray that the infant shall live a long and righteous and joyful life. But we know that the longest, most righteous, and most joyful life must end in death. Death is not a punishment for wrongdoing. We may celebrate a person's birth and mourn her death but we know the beginning of the process and the end of the process are part of the continuity of life itself.

And so we participate in this liturgy on this Holy Day in gratitude for being part of the life process that continues forever and ever. We are part of the design of the Creator on this day and on every day without measure. We pledge ourselves to teshuvah, tefillah, and tzedakah until our death, in loving gratitude for that gift.

וְנִתְּנָה תִּקְוָה קְדֻשַּׁת הַיּוֹם כִּי הוּא נוֹרָא וְאֵימָה וְבוֹ תִּנָּשֵׂא מַלְכוּתְךָ וְיִכּוֹן
בְּחֶסֶד כְּסֵאֲךָ וְתִשָּׁב עָלֵינוּ בְּאַמֶּת.

Unetaneh tokef kedushat hayom, ki hu nora v'ayom, uvo tinaseih malchutecha,
v'yikon b'chesed kisecha, v'teishav alav b'emet.

Now, we declare the sacred power of this day, for it is awesome and frightening. On
it Your Sovereignty will be exalted; Your throne will be firmed with kindness and
You will sit upon it in truth.

Leader: Unetaneh Tokef is a prayer that envisions God inscribing in the heavenly book who shall live and who shall die in the year to come. It is a riveting and troubling image whose words can shake us to the core. It is designed to make us face our mortality, to motivate us to examine our priorities, to make changes, to live righteously, generously and fully in the time we are allotted.

All: **None of us knows how long we will live. By and large, it is beyond our control. Yet how we live is up to us. May our fate rest in the merit of our actions.**

כְּבִקְרַת רוֹעָה עֵדְרוֹ , מַעְבִּיר צֵאֲנוּ תַּחַת שְׁבִטּוֹ.
כֵּן תַּעְבִּיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי.

Kevakorat ro'eh edro, ma'avir tzono tachat shivto.

Kein ta'avir v'tispor v'timneh v'tifkod nefesh kol chai.

As a shepherd counts the flock, counting each with a staff as they pass, so we pass before You, as You count and number and account for the souls of all that live.

Leader: Today the world is born. Today all creatures everywhere stand in judgment, some as children and some as slaves. If we merit consideration as children, show us a parent's mercy. If we stand in judgment as slaves, grant us freedom. We look to You for compassion when You deliver our fate, awesome, holy God.

All: **We acclaim this day's pure sanctity, its awesome power. This day, Adonai, Your dominion is deeply felt. Compassion and truth, its foundations are perceived. In truth do You judge and discern motives, bear witness, record and seal, count and measure. All that we have forgotten is remembered. You open the Book of Remembrance and it speaks for itself, for each of us has signed it with our deeds.**

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד
לְאַלְפִים נִשָּׂא עוֹן וְנִפְשָׁע וְחִטָּאָה וְנִקְּהָ:

Adonai, Adonai, Eil rachum v'chanun, erech apayim, v'rav chesed v'emet.

Notzer chesed la'alafim, nosei avon vafesha, v'chata'ah v'nakeih.

Adonai, Adonai, God, compassionate and gracious. Slow to anger, abounding in kindness and faithfulness. Extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin, and granting pardon.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן.

B'Rosh Hashanah yikateivun. Uv'Yom tzom Kippur yechateimun.

On Rosh Hashanah all is written and revealed.

And on Yom Kippur the course of every life is sealed.

כָּמָה יַעֲבִירוּן. וְכָמָה יִבְרָאוּן. מִי יַחֲיֶה. וּמִי יָמוּת. מִי בִקְצוֹ. וּמִי לֹא
בִקְצוֹ. מִי בַמַּיִם. וּמִי בָאֵשׁ. מִי בַחֲרִב. וּמִי בַחֲיָה. מִי בִרְעֵב. וּמִי
בִצְמָא. מִי בִרְעֵשׁ. וּמִי בַמַּגָּפָה. מִי בַחֲנִיקָה. וּמִי בַסְּקִילָה. מִי יָנוּחַ.
וּמִי יָנוּעַ. מִי יִשְׁקָט. וּמִי יִטָּרֵף. מִי יִשָּׁלוּ. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי
יַעֲשֶׂה. מִי יִשְׁפֹּל. וּמִי יָרוּם:

Kamah ya'avrun, v'chamah yibarei'un. Mi yichyeh, umi yamut. Mi v'kitzo, umi lo
v'kitzo. Mi vamayim, umi va'eish. Mi vacherev, umi vachayah. Mi vara'av, umi
vatzama. Mi vara'ash, umi vamageifah. Mi vachanikah, umi vaskilah. Mi yanuach,
umi yanua. Mi yishakeit, umi yitareif. Mi yishaleiv, umi yityasar. Mi yei'ani, umi
yei'asher. Mi yishafeil, umi yarum.

Leader: It is said that we die and are reborn several times in a lifetime. What has
died within us this past year? What will be birthed from us in the coming
year?

All: **How many shall pass on, how many shall be born.**
 Who shall live and who shall die.
 Who shall see a ripe old age and who shall not.
 Who shall perish by fire and who by water,
 Who by sword and who by beast,
 Who by hunger and who by thirst,
 Who by earthquake and who by plague,
 Who by strangling and who by stoning,
 Who shall be secure and who shall be driven,
 Who shall be tranquil and who shall be troubled.
 Who shall be poor and who shall be rich,
 Who shall be humbled and who shall be exalted.

Leader: These words inspire terror. But rather than offering an inventory of how we should die, may these words challenge us to examine how we live. Prayer is poetry. Our long tradition of examination – and our call to *t'shuvah* – to turning – requires us to probe deeply in order to truly understand the meaning of these words. When we really begin a new year, it is decided. And when we actually repent, it is determined.

**All: Who shall be truly alive and who shall merely exist;
Who shall be happy and who shall be miserable.
Who shall be tormented by the fire of ambition.
And whose hopes shall be quenched by the waters of failure.
Who shall be pierced by the sharp sword of envy;
And who shall be torn by the wild beast of resentment.
Who shall hunger for companionship, and who shall thirst for approval.
Who shall be shattered by the storms of change
And who shall be stressed by the pressures of conformity.
Who shall be strangled by insecurity;
And who shall be beaten into submission.
Who shall be content with their lot;
And who shall wander in search of satisfaction.
Who shall be serene; and who shall be distraught.
Who shall be at ease; and who shall be afflicted with anxiety.**

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּ. וּבְיוֹם צוֹם כִּפּוּר יִחָתֵמוּ.

B'Rosh Hashanah yikateivun. Uv'Yom tzom Kippur yechateimun.

On Rosh Hashanah all is written and revealed, and on Yom Kippur the course of every life is sealed.

Who authors the book of life and death?

During this High Holiday season, we are specifically assigned the responsibility to attend to the needs of those less fortunate than ourselves. And, so, as we wonder who will live and who will die in the coming year, contemplating the extent to which our fate lies in God's hands, we remember the ways in which we as humans are responsible for the lives of one another.

Who does our society take care of, and who does it leave behind? Who do we nourish, and who do we neglect? Who is exposed to violence, and who lives in security? Who yearns for fresh air, and who breathes it daily?

So it is written. Must it so be sealed?

Malchuyot - The Sovereignty of God

Aleinu

(all rise)

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה שְׁלֹא שָׁם חָלְקָנוּ כָּהֵם וְגוֹרְלָנוּ
כָּכָל הַמוֹנָם:

Aleinu l'shabei'ach la'adon hakol, la'teit gedula l'yotser b'reishit,
Shelo asanu k'goyei ha'aratzot, v'lo samanu k'mishpachot ha'adamah.
Shelo sam chelkeinu kahem v'goraleinu k'chol hamonam.

It is ours to praise the beauty of the world, even as we discern its tatteredness.
For nothing is whole that is not first rent and out of the torn we make whole again.
May we live with promise in creation's lap, redemption budding in our hands.
It is up to us to hallow creation, to respond to Life with the fullness of our lives.
It is up to us to meet the world, to embrace the whole even as we wrestle with its
parts.

- Interpretive translation by Marcia Falk

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ
בָּרוּךְ הוּא,

Va'anachnu korim umishta'chavim umodim
Lifnei melech, malchei hamlachim, hakadosh baruch hu.

Therefore we bend the knee and shake off the stiffness that keeps us from the subtle
graces of life and the supple gestures of love. With reverence and thanksgiving we
accept our destiny and set for ourselves the task of redemption.

- Interpretive translation by Rabbi Rami Shapiro

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵן
עִזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד, אֲמַת מַלְכָּנוּ אֶפֶס זִלְתּוֹ

כְּכַתוּב בְּתוֹרָתוֹ וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָךְ כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:

Shehu noteh shamayim v'yoseid aretz

Umoshav y'karo bashamayim mima'al

Ush'chinat uzo b'gavhei meromim

Hu eloheinu ein od. Emet malkeinu efes zulato

Kaka'tuv b'torato v'yadatah hayom v'hasheivota el l'vavecha,

Ki Adonai hu ha'elohim bashamayim mima'al v'al ha'aretz mitachat ein od.

[The One] who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah: "You shall know this day, and bring it home inside your heart, that Adonai is God in the heavens above and on the earth below. There is no other God."

עַל כֵּן נִסְּוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ, יִכִּירוּ וַיִּדְעוּ
כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְהוָה
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ, וַיִּסְבְּלוּ כָּל אֶת עוֹל
מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כְּכַתוּב בְּתוֹרָתְךָ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Al kein nekaveh lecha adonai eloheinu, lirot meheira betiferet uzecha, leha'avir
gilulim min ha'aretz, ve'ha'elilim karot yikareitun, letakein olam bermalchut shadai,
vechol benei vasar yikr'u vishmecha, lehafnot eilecha kol rishei aretz. Yakiru
ve'yeidu kol yoshvei teiveil, ki lecha tichra kol berech, tishava kol lashon. Lefanecha
adonai eloheinu yichr'u ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam
et ol malchutecha, vetimloch aleihem meheirah l'olam vaed. Ki hamalchut shelcha
hi, uleolmei ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch l'olam
vaed.

And so, we put our hope in You, Adonai, our God, that soon we may behold the full
splendor of Your might, and see idolatry vanish from the earth, and all material gods
be swept away, and the power of Your rule repair the world, and all creatures of
flesh call on Your name, and all the wicked of the earth turn back to You. Let all who
dwell upon the globe perceive and know that to You each knee must bend, each
tongue swear an oath, and let them give the glory of Your name its precious due. Let

all of them take upon themselves Your rule. Reign over them, soon and for always.
For this is all Your realm, throughout all worlds, across all time - as it is written in
Your Torah: "Adonai will reign now and forever."

וְנֹאמַר יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַזֶּה יְהוָה אֶחָד
וְשְׁמוֹ אֶחָד:

V'ne'emar, v'haya Adonai l'melech al kol ha'arets. Bayom hahu, yihiyeh Adonai echad, u'shmo echad.

And it is written: "Adonai will reign as sovereign over all the earth. On that day shall Adonai be one, God's name be one!"

Leader: Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed and all idolatry will be abolished.

All: **Because we believe in You, O God, may the world be made a kingdom of God, when all humanity will invoke Your goodness and the wicked will be turned to You.**

Leader: Because we believe in You, O God, may Your reign last forever, for sovereignty is Yours alone, now and always. So it is written in Your Torah, "God shall reign forever and ever."

All: **You are my portion, Eternal One; You are my share. You will show me the way of life, fullness of joy is in Your presence; everlasting happiness You have provided.**

- Psalm 16:5.11

I was brought up to believe in free will. Although I came to doubt all revelation, I can never accept the idea that the universe is a physical or chemical accident, a result of blind evolution. Even though I learned to recognize the lies, the cliches, and the idolatries of the human mind, I still cling to some truths which I think all of us might accept someday. There must be a way for us to attain all possible pleasures, all the powers and knowledge that nature can grant us and still serve God - a God who speaks in deeds, not in words, and whose vocabulary is the universe.

-Isaac Bashevis Singer (Adapted)

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא. מִבֵּין וּמֵאַזֵּין מִבֵּיט וּמִקְשִׁיב
לְקוֹל תְּקִיעָתֵנוּ, וְתִקַּבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּיֹתֵינוּ:

Areshet s'fateinu ye'erav lefanecha, eil ram v'nisah
Meivin uma'azin, mabit umakshiv lekol tekiyateinu
Ut'kabel b'rachamim uv'ratzon seider malchuyoteinu.

May the prayers of our lips be pleasing to You, O exalted God, who hears our shofar
sounds. May You lovingly accept our recitation of Malchuyot.

(the shofar is sounded)

תְּקִיעָה. שְׁבָרִים. תְּרוּעָה. תְּקִיעָה.

Tekiah - Shevarim Tru'ah - Tekiah

Tekiah - Shevarim - Tekiah

Tekiah - Tru'ah - Tekiah

We're taught in Judaism that, on the one hand, our blessings and misfortunes are
meted out by God and that, on the other hand, it is our responsibility—both
individually and collectively—to live righteously in order to maximize the likelihood
of experiencing the good.

- As I think about the blessings and misfortunes I've experienced this past
year—or throughout my life—to what extent do I believe my fortunes
result from my own actions and to what extent do I believe they result
from circumstances and actions beyond my control?
- Do I believe I have any ability, perhaps not yet adequately employed,
either to exert more control over circumstances or actions that are not of
my making or to react to them more constructively and less painfully?
- To whom or what do I turn when I seek solace in times of trouble? Do I get
adequate comfort from family and friends? Do I invoke metaphysical
Powers in the Universe, which many people call God?
- Pascal once said: "The eternal silence of the infinite reaches terrifies me."
Do I share this sense of abandonment and alienation from the Universe?
How would I describe my feelings of relationship to the Cosmos?
- What gives my life particular meaning?

Zichronot - Remembrance

Leader: I stood with Abraham in his lonely vigil and read the destiny of my people in the stars. I was with Isaac when he knelt on the altar, ready to offer his life at his father's will. With Jacob, I wrestled through the night with the dark angel of despair and won a blessing at the break of dawn. With Joseph, I dreamed of sheaves and stars and climbed the steps to the prince's throne.

All: I wandered with Moses, an alien prince among alien people. I knelt with him before the vision in the wilderness. I saw the lightning and heard the thunder as Mount Sinai trembled. I witnessed the everlasting Covenant between my people and my God.

Leader: I prayed with Solomon in the Temple which he dedicated as a House of Prayer for all. I shuddered at the wrath of the prophets as they lashed out against oppression and injustice. I sat with the sages and scribes who molded our people's reverence for a timeless Book.

All: I moved among the mountains of Judea with the lion-hearted sons of the Maccabees. I saw the miracle when drops of oil illuminated a rededicated Temple.

Leader: I was the companion of the gentle Hillel, who revealed the essence of the Torah in the single commandment, "Love thy neighbor as thyself." I was with Akiva at the birth of a revolution to defy an empire.

All: I wandered with my people in many lands. I drank with them out of the bitter cup of pain and humiliation. But never did I fail to feel their hope for a greater future; their courage and unflinching faith.

Leader: And then I saw the night lift and the dawn break, and into the new world I marched with them. I saw the shackles fall from their limbs. I saw the radiance of their minds and hearts. Shall I forget my people now? How can I ever forget? No, I can never forget.

Rabbi Abba Hillel Silver (adapted)

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא. מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב
לְקוֹל תְּקִיעָתֵנוּ, וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זִכְרוֹנוֹתֵינוּ:

Areshet s'fateinu ye'erav lefanecha, eil ram v'nisah

Meivin uma'azin, mabit umakshiv lekol tekiyateinu

Ut'kabel b'rachamim uv'ratzon seider zichronoteinu.

May the prayers of our lips be pleasing to You, O exalted God, who hears our shofar sounds. May You lovingly accept our recitation of Zichronot.

(the shofar is sounded)

תְּקִיעָה. שְׁבָרִים. תְּרוּעָה. תְּקִיעָה.

Tekiah - Shevarim Tru'ah - Tekiah

Tekiah - Shevarim - Tekiah

Tikiah - Tru'ah - Tekiah

Shofarot - Liberation and Redemption

Leader: Let us think again of the sounds of the shofar

Its blasts tremble with promise.

They sing of a world united,

Making war on want and disease.

**All: A world in which children grow tall in body, in spirit and mind,
Enjoying clean air and warm sunlight, nurtured on bread and hope.**

Leader: The shofar proclaims a better tomorrow, when peace will prevail, and all will unite. Now with sense newly quickened by the time we have spent together. Let us walk out into the New Year with the lessons we have learned:

All: Having listened to the call to listen, let us listen to the good voices in our lives. Having looked into the Torah, let us look to find our best selves. Having tasted honey, let us bring sweetness to those we love. Having touched the ancient thoughts and yearnings of our people, let us resolve to let those in need touch us, moving us to action in the year ahead.

- Richard N. Levy (adapted)

For untold generations, our ancestors listened as we do at this season to the sound of the shofar. What did they hear in its piercing tones? What solemn truth did they detect in its melodies, that stirred them to improve the world? What does it say to us, who stand between two years, groping for a light to guide us?

Tekiyah! Awake! Awake! The shofar calls. Let not the torpor of habit dull your minds to the heroism of humanity, human yearnings and aspirations! Let us heed the tekiyah of the shofar, and rouse ourselves from our thoughtlessness, lest we waste our lives in the search for wealth that avails not, and pleasures in which there is no peace. Shevarim! Hear the accents of the shevarim, the broken refrain, the hesitant melody which echoes the sighing and weeping of an unhappy humanity.

Many who might be alive today moulder on battlefields, vain sacrifices. Many who love sunlight and cleanliness must dwell in the foul darkness of hovels. Many who toil faithfully go hungry for want of bread and naked for lack of clothing. Many who could be strong are frail in body because of hardship, twisted in limb because of the cruelty of their fellows.

Let us heed the shevarim of the shofar. Let us open our ears to the call of suffering humanity, our hearts to compassion and love. Have we heard the tragic wail of pain-racked bodies and bitter hearts? And are our souls sad? Then listen now to the trumpet-blast of the teruah, the call to battle.

These evils need not be. Give of your bread to those who hunger, and of your strength to those who fail; give of your energies to justice and truth; then will the evils that oppress humanity pass away. In our hearts, and in our minds, we hold the means whereby these scourges can be banished from the earth forever.

- Milton Steinberg (Adapted)

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא. מֵבִין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב
לְקוֹל תְּקִיעָתֵנוּ, וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ:

Areshet s'fateinu ye'erav lefanecha, eil ram v'nisah

Meivin uma'azin, mabit umakshiv lekol tekiyateinu

Ut'kabel b'rachamim uv'ratzon seider shofroteinu.

May the prayers of our lips be pleasing to You, O exalted God, who hears our shofar sounds. May You lovingly accept our recitation of Shofarot.

(the shofar is sounded)

תְּקִיעָה. שְׁבָרִים. תְּרוּעָה. תְּקִיעָה.

Tekiah - Shevarim Tru'ah - Tekiah

Tekiah - Shevarim - Tekiah

Tekiah - Tru'ah - Tekiah

We Remember Them

- Leader: At the rising of the sun and its setting, we remember them.
- All: At the blowing of the wind and in the chill of winter, we remember them.**
- Leader: At the opening of the buds and in the rebirth of spring, we remember them.
- All: At the blueness of the skies and in the warmth of summer, we remember them.**
- Leader: At the rustling of the leaves and in the beauty of autumn, we remember them.
- All: At the beginning of the year and when it ends, we remember them, for they are now a part of us, as we remember them.**
- Reader: When we are weary and in need of strength, we remember them.
- All: When we are lost and sick at heart, we remember them.**
- Leader: When we have joy we crave to share, we remember them.
- All: When we have decisions that are difficult to make, we remember them.**
- Leader: When we have achievements that are based on theirs, we remember them.
- All: As long as we live, they too will live, for they are now a part of us, as we remember them.**

- Sylvia Kamens and Jack Reimer

The Kaddish is among the best known and most frequently recited Jewish prayers. It is recited during the eleven months of mourning and on the subsequent anniversaries of the death of a loved one. The Kaddish was not originally intended as a prayer for mourners and does not include a syllable about death. It seems altogether silent about those thoughts that are likely to fill the mourner's mind and heart. And yet, the Kaddish makes several vital affirmations, which relate directly to the mourner. The Kaddish offers a reassurance of inner peace and serenity. The Kaddish challenges mourners to contribute their energies to the making of a better world. Reciting the Kaddish is a link with the past, a gracious way to honor the dead and ennoble the living.

Kaddish Yatom - Mourners Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנוּ קָרִיב וְאָמְרוּ
אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמָא מְכָל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא, וְאָמְרוּ בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן

Leader: Yitgadal v'yitkadash sh'mei raba

All: Amen.

Leader: B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchayei d'chol beit Yisrael ba'agalah uvizman kariv v'imru

All: Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader: Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar
v'yitaleh v'yithalal shemei d'kudsha

All: B'rich hu

Leader: Le'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata
da'amiran b'alma v'imru

All: Amen.

Leader: Y'hei shlamah raba min sh'mai'ah v'chayim aleinu v'al kol Yisrael v'imru

All: Amen.

Leader: Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol
yoshvei teiveil v'imru

All: Amen.

Note: Some Jewish communities add "ve'al kol yoshvei teiveil" to the Kaddish, extending the blessing for peace to all who dwell on earth, and not just to the whole people of Israel. All are welcome to use the language they prefer.

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Leader: May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen. May the One who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

Adon Olam

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יִצִּיר נִבְרָא.

לָעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל, אֲזַי מָלַךְ שָׁמוּ נִקְרָא.

Adon olam asher malach b'terem kol yitzir nivra
L'eit na'asa v'chef'tzo kol azai melech sh'mo nikra

וְאַחֲרֵי כָּכֵלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא

וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יִהְיֶה, בְּתִפְאַרָה

V'acharei kichlot hakol livado yimloch norah
V'hu haya v'hu hoveh v'hu yi'hi'yeh b'tifarah

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה

בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה

V'hu echad v'ein sheini l'hamshil lo l'hachbirah
B'li reishit b'li tachlit v'lo ha'oz v'hasmisra

וְהוּא אֵלִי וְחִי גֹאֲלִי, וְצוּר חֲבֻלִי בַּעֵת צָרָה

וְהוּא נָסִי וּמְנוֹס לִי, מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא

V'hu eli v'chai go'ali v'tzur chevli b'eit tzarah
V'hu nisi umanos li m'nat kosi b'yom ekrah

בְּיָדּוֹ אֶפְקִיד רוּחִי, בַּעֵת אִישׁוֹן וְאַעִּירָה

וְעַם רוּחִי גּוֹיָתִי, יִהְיֶה לִי וְלֹא אִירָא.

B'yado afkid ruchy b'eit ishan v'a'ira
V'im ruchy g'vi'ati Adonai li v'lo ira

The Ruler of the Universe who reigned before anything was created.

When all was made by God's will, God was acknowledged as Ruler.

And after everything, God alone will reign. God was, and is, and will be in glory.

And God is one, and there's no other to compare or join. Without beginning, without end, and to God belongs dominion and power. And God is my God, my living God, to God I flee in time of grief, and God is my miracle and my refuge, who answers on the day I call. To God I commit my spirit, in the time of sleep and awakening, even if my spirit leaves, God is with me, I will not fear.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ!

L'shana tova tikateivu v'teichateimu!

May a good year be written and sealed for you!

Everyone has inside of him a piece of good news. The good news is that you don't know how great you can be! How much you can love! What you can accomplish! And what your potential is!

- Anne Frank, from her diary

Kiddush

בָּרוּךְ אַתָּה יְיָ הָאֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, our God, sovereign of the universe, by whose power fruit comes forth from the vine.

Motzi

בָּרוּךְ אַתָּה יְיָ הָאֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai Eloheinu melech ha'olam, hamotzi lechem min ha'arets.

Blessed are You, our God, sovereign of the universe, who brings forth bread from the earth.

Apples and Honey

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ הָאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחֲדִישׁ עָלֵינוּ שָׁנָה
טוֹבָה וּמְתוּקָה

Y'hi ratzon milfanecha, Adonai Eloheinu vei'elohei avoteinu v'imoteinu, shet'chadeish aleinu shanah tovah um'tukah.

May it be Your will, Adonai, our God and the God of our ancestors, that You renew for us a good and sweet year.

Service for Kol Nidrei

Return Again

Music and words by Shlomo Carlebach

Return again, return again

Return to the land of your soul

Return to what you are, return to who you are, return to where you are

Born and reborn again

Candle Lighting

(light the Yizkor candle)

All: We light this candle in the memory of all our loved ones. We light it also in the memory of those who perished in the Holocaust, and for the innocent victims of terror in our own troubled times. By lighting this candle, we remember those we loved as well as those who have no one to remember them. May their memories be a blessing.

(light the candles)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם הַכִּיפּוּרִים.

Baruch atah Adonai Eloheinu melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu
l'hadlik ner shel (Shabbat v'shel)Yom HaKippurim.

Blessed are You our God, Ruler of the Universe, who makes our lives sacred with commandments and bids us to kindle the light of the (Sabbath and the) Day of Atonement.

And God said to Moses: "On the tenth day of this seventh month is the Day of Atonement, it shall be for you a holy time, and you shall humble yourselves and present an offering by fire to God. And you shall do no work on this same day; for it is a Day of Atonement, to make atonement for you before your God. It shall be to you a Sabbath of solemn rest, and you shall humble yourselves on the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.

- Leviticus 23:26-28, 32

We enter the world...

Ecclesiastes Rabah 5:14

We enter the world in the same way we depart.
We enter with a cry and go with a cry.
We enter with weeping and go with weeping.
We enter with love and go with love.
We enter with a sigh and go with a sigh.
We enter without knowing and go without knowing.
It has been taught in the name of Rabbi Meir:
When we enter the world our hands are clenched, as if so say,
"The whole world is mine. I shall inherit it."
But when we take leave of it, our hands are spread open,
as if to say, "I have taken nothing from the world."

Eili, Eili - My God, My God

אֵלִי, אֵלִי שְׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהָיִים, רִשְׁרוּשׁ שֶׁל הַיָּם,
בְּרַק הַשָּׁמַיִם, תִּפְּלֵת הָאָדָם.

Eili, Eili, shelo yigamer l'olam
Hachol v'hayam rish-rush shel hamayim
Berak hashamayim t'filat ha'adam.

My God, my God, I pray that these things never end ...
The sand and the sea, the rush of the waters,
The crash of the heavens, the prayer of the heart.

- *Hannah Senesch*

Leader: We come together tonight to probe our weakness and our strength and to fill the gap between what we profess and what we practice. We come to quiet the turbulence of the heart, restrain its impulsiveness and check the eagerness of our every muscle to outsmart and outdistance our neighbors.

All: We come for self-renewal and regeneration.

Leader: We come to be strengthened in our determination to be free, never to compromise with idolatry or bow to dictatorship, cringe before autocracy or succumb to force. We come to orient ourselves beyond the comprehension of our compounded dust.

- Solomon Goldman (adapted)

All: Make consistent our impulse to do good; for one good deed leads to another, and one transgression to another.

Leader: We must begin with ourselves, but not end with ourselves. Turning (t'shuvah) means when you have done wrong, then counteract it by doing right. There are three prerequisites for turning. Eyes that see, ears that listen and an understanding heart. If you have all three, you are ready to turn and be healed.

- Abraham Joshua Heschel

אור זרע לצדיק, ולישרי לב שמחה.

Or zaru'ah latzadik ul'yishrei leiv simchah.

Light is sown for the righteous and gladness for the upright in heart.

Although the author and date are unknown, the Kol Nidrei prayer was recited as early as the eighth century. Kol Nidrei acquired intense significance during the Spanish Inquisition, where some hundred thousand Jews were forced to foreswear their faith and adopt a new religion. Many of these continued to practice Judaism in secret at the risk of their lives, and they used the Kol Nidrei text as a form of renouncing the vows imposed on them by the Inquisition.

Worlds are joined in this opening recitation. Upper and lower worlds are joined. The divine and the human are joined. We and they - those who have crossed the boundary to leave the we - are joined. This reveals our intention in seeking atonement; at-one-ment. We seek unification, the dissolution of barriers, the merging and unity that will culminate at the end of Yom Kippur.

- Rabbi Sheila Peltz Weinberg

בִּישִׁיבָה שֶׁל מַעֲלָה וּבִישִׁיבָה שֶׁל מַטָּה, עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקָּהָל
אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרִיִּים

Bi'shivah shel malah uvishivah shel matah, al da'at hamakom, v'al da'at hakahal, anu
matirin l'hitpalel im ha'avaryanim.

By the heavenly court and the earthly court, with knowledge of the Omnipresent One,
and with knowledge of this assembly, we are invited to pray among the transgressors.

Kol Nidrei - All Vows

(all rise)

First chanting

כָּל נִדְרֵי וְאַסְרֵי וְחֲרָמֵי וְקוֹנָמֵי וְכִנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת דְּנִדְרָנָא
וְדִאֲשְׁתַּבְּעָנָא וְדִאֲחֲרִימָנָא וְדִאֲסָרְנָא עַל נַפְשָׁתָנָא. מִיּוֹם כְּפוּרִים זֶה עַד
יּוֹם כְּפוּרִים הֵבֵא עָלֵינוּ לְטוֹבָה. כָּלֵהוּן אֲחֲרִטָּנָא בְּהוֹן. כָּלֵהוּן יְהוֹן שָׁרוֹן.
שְׁבִיקוֹן, שְׁבִיתוֹן, בְּטָלִין וּמַבְטָלִין, לָא שְׁרִירִין וְלָא קִיָּמִין: נִדְרָנָא לָא
נִדְרֵי. וְאַסְרָנָא לָא אֲסָרֵי. וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

Leader: Kol nidrei ve'esarei va'chamei v'konamei v'chinu'yei v'kinusei
ush'vu'ot dindarna ud'ishtabana ud'acharimna ud'asarna al nafshatana
mi'yom kipurim zeh ad yom kippurim haba aleinu l'tovah. Kulhon
icharatna v'hon. Kulhon y'hon sharan sh'vikin sh'vitin b'teilin
um'vutalin la sh'ririn v'la kayamin. Nidrana la nidrei ve'esarana la
esarei ush'vu'atana la sh'vu'ot.

All vows, and formulas of prohibition, and declarations of taboo, and promises of
abstinence, and names of God, and pledges one assumes on penalty, and oaths,
whatever we have vowed and then forgot, whatever we have sworn but not upheld,
whatever we declared taboo that went amiss, whatever prohibitions we assumed upon
ourselves to no avail, from the last Day of Atonement to this Day of Atonement - may
the day come upon us for the good!

Leader: All vows, oaths, and promises of any kind that we make to God between this Yom Kippur and next, we hereby publicly retract in the event that we should be unable to fulfill them, and hereby declare our intention to be absolved of them.

All: *Forgive the wrongdoings of this people, and all who dwell in their midst, according to the greatness of Your covenantal love. For in all of us is unwitting transgression.* - Numbers 15.26

Leader: We ask forgiveness from You, our God, only for that which we pledge to You but cannot fulfill. We do not ask You to forgive our transgressions against our fellow humans, as we must ask forgiveness directly from those whom we have wronged. In this way do we accept responsibility for our shortcomings.

All: *We long to clear our conscience. We acknowledge we have not always been true to our inner calling. We recognize we have violated our highest vision of ourselves. You made us in Your image, and we have fallen short. Release us from all that binds us to our imperfections.*

First repetition

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכְנוּיֵי וְקְנוּסֵי וְשְׁבוּעוֹת דְּנִדְרָנָא
וְדִאֲשְׁתַּבְּעָנָא וְדִאֲחַרִּימָנָא וְדִאֲסָרְנָא עַל נַפְשֵׁתָנָא. מִיּוֹם כְּפוּרִים זֶה עַד
יוֹם כְּפוּרִים הָבָא עָלֵינוּ לְטוֹבָה. כִּלְהוֹן אֲחֵרֵטְנָא בְּהוֹן. כִּלְהוֹן יְהוֹן שָׁרוֹן.
שְׁבִיקוֹן, שְׁבִיתוֹן, בְּטָלִין וּמִבְטָלִין, לָא שְׁרִירִין וְלָא קִימִין: נִדְרָנָא לָא
נִדְרִי. וְאֶסְרָנָא לָא אֶסְרִי. וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

Leader: Kol nidrei ve'esarei va'charamei v'konamei v'chinu'yei v'kinusei
ush'vu'ot dindarna ud'ishtabana ud'acharimna ud'asarna al nafshatana
mi'yom kipurim zeh ad yom kippurim haba aleinu l'tovah. Kulhon
icharatna v'hon. Kulhon y'hon sharan sh'vikin sh'vitin b'teilin
um'vutalin la sh'ririn v'la kayamin. Nidrana la nidrei ve'esarana la
esarei ush'vu'atana la sh'vu'ot.

Leader: The trembling and haunting melody of Kol Nidre can have a meaning of its own. The melody comes to us from the 1500s and reminds us that, as

Jews, we have participated in history. We are part of a people who have survived not for a mere 500 years, but for more than 3500 years. Our lifespan has alternated between annihilation and renewal, between death and rebirth. May the poignant notes we hear tonight connect us to our legacy.

Second repetition

כָּל נִדְרֵי וְאַסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכִנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת דְּנִדְרָנָא
וְדִאֲשְׁתַּבְּעָנָא וְדִאֲחַרִּימָנָא וְדִאֲסָרָנָא עַל נַפְשֵׁתָנָא. מִיּוֹם כְּפוּרִים זֶה עַד
יּוֹם כְּפוּרִים הֵבֵא עָלֵינוּ לְטוֹבָה. כִּלְהוֹן אֲחֵרֶטְנָא בְּהוֹן. כִּלְהוֹן יְהוֹן שָׁרוֹן.
שְׁבִיקוֹן, שְׁבִיתוֹן, בְּטָלִין וּמְבַטְלִין, לָא שְׁרִירִין וְלָא קִימִין: נִדְרָנָא לָא
נִדְרִי. וְאַסְרָנָא לָא אֶסְרִי. וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

Leader: Kol nidrei ve'esarei va'charamei v'konamei v'chinu'yei v'kinusei
ush'vu'ot dindarna ud'ishtabana ud'acharimna ud'asarna al nafshatana
mi'yom kipurim zeh ad yom kippurim haba aleinu l'tovah. Kulhon
icharatna v'hon. Kulhon y'hon sharan sh'vikin sh'vitin b'teilin
um'vutalin la sh'ririn v'la kayamin. Nidrana la nidrei ve'esarana la
esarei ush'vu'atana la sh'vu'ot.

All the vows on our lips,
The burdens in our hearts,
The pent-up regrets
About which we brooded and spoke
Through prayers without end
On last Atonement Day
Did not change our way of life,
Did not bring deliverance
In the year that has gone.
From mountain peaks of fervor
We fell to common ways
At the close of the fast.

Will You hear our regret?
Will You open our prison,
Release us from shackles of habit?
Will You answer our prayers,
Forgive our wrongs,
Though we sin again and again?
In moments of weakness
We do not remember
Promises of Atonement Day.
Look past forgetfulness,
Take only from our hearts.
Forgive us, pardon us.

-Ze'ev Falk (Translated by Stanley Shachter)

Barchu - Call to Prayer

(all rise)

בָּרְכוּ אֶת יְהוָה הַמְבָרָךְ.

Leader: Barchu et Adonai ham'vorach
Bless the Eternal, the Source of all Blessing.

בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד.

All: **Baruch Adonai ham'vorach le'olam va'ed**
Blessed is the Eternal, the Source of all Blessing, forever.

בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד.

Leader: Baruch Adonai ham'vorach le'olam va'ed
Blessed is the Eternal, the Source of all Blessing, forever.

(be seated)

Hashiveinu - Lamentations 5:21

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֵדֶם.

Hashiveinu Adonai eilecha, v'nashuvah.
Chadeish yameinu ke'kedem.

Turn us back, turn us back, Adonai, to You
and we will turn, and we will turn.
Renew, renew our days as before

May I return to my true self and be strengthened as I continue my journey of Tikkun HaLev (repairing the heart), Tikkun HaNefesh (repairing the soul), and Tikkun Olam, (repairing the world).

וְאַהֲבַתְּךָ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ
יִשְׂרָאֵל.

Ve'ahavatcha al tasir mimenu l'olamim. Baruch atah Adonai, oheiv amo Yisrael.

May You not remove Your love from us forever. Blessed are You, Adonai, Who loves
Your people Israel.

Shema

HEAR!

Let the whisper of the Infinite

Enter the secret chamber of your heart.

Yearning is a gift -

It pierces

The shell you build around who you truly are.

The Source of kindness

And the Source of justice

Are, in truth,

One Source,

The only one,

The Source of love.

Wrestle with the Infinite!

Limbs entwined,

Skin on skin,

Breath on breath,

You and the Great Other can meet -

Can meet yourselves -

Touch, dissolve,

Become One.

There is no other,

No otherness;

All that has been, all that is, and all that shall be,

All comes from One and all is One.

We all flower from the One Root -

We are KIN.

- Alexander Massey

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Shema Yisrael, Adonai Eloheinu, Adonai echad.

Listen, Israel - the Eternal is God, the Eternal is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto le'olam va'ed.

Blessed is the name and glory of God's realm, forever.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל לִבְבְּךָ. וְשִׁנַּנְתָּם לְבִנְיֶיךָ,
וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם
לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזֻזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ.

V'ahavta eit Adonai Elohecha b'chol l'vavcha uv'chol nafshecha uv'chol me'odecha.
V'hayu had'varim ha'eileh asher anochi m'tzavcha hayom al l'vavecha. V'shinantam
l'vanecha v'dibarta bam b'shivtecha b'veitecha uv'lechtecha vaderech uv'shochbecha
uvekumecha. Uk'shartam le'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al
mezuzot beitecha uvisharecha.

And you must love The One, your God, with your whole heart, with every breath, with
all you have. Take these words that I command you now to heart. Teach them intently
to your children. Speak them when you sit inside your house or walk upon the road,
when you lie down and when you rise. And bind them as a sign upon your hand, and
keep them visible before your eyes. Inscribe them on the doorposts of your house and
on your gates.

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מְצֻוֹתַי, אֲשֶׁר | אֲנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם,
לְאַהֲבָה אֶת יְהוָה | אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל | לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנִתְּנִי
מִטָּר | אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמַלְקוֹשׁ, וְאֶסְפֶּת דָּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ.
וְנִתְּנִי | עֹשֶׁב | בְּשִׂדְךָ לְבִהְמֹתֶךָ, וְאֶכְלֹתָ וּשְׂבַעְתָּ. הַשְׁמֵרוּ לָכֶם כֹּן יִפְתָּה
לְבַבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה |

אף יהנה בכם, ועצר | את השמים ולא יהיה מטר, והאדמה לא תתן
את יבולה, ואבדתם | מהרה מעל הארץ הטבה | אשר | יהנה נתן לכם.
ושמעתם | את דברי | אלה על | לבבכם ועל נפשכם, וקשרתם | אתם
לאות | על ידכם, והיו לטוטפת בין | עיניכם. ולמדתם | אתם | את
בניכם לדבר בם, בשבתך בביתך, ובלכתך בדרך, ובשכבך, ובקומך.
וכתבתם | על מזוזות ביתך ובשעריך. למען | ירבו | ימיכם וימי בניכם |
על האדמה | אשר נשבע | יהנה לאבותיכם ואמותיכם לתת להם, כימי
השמים | על הארץ.

V'hayah im shamo'a tish'm'u el mitzvotai asher anochi m'tzaveh et'chem hayom
l'ahavah et Adonai Eloheichem ul'av'do b'chol l'av'chem uv'chol naf'sh'chem.
V'natati m'tar ar'tz'chem b'ito yoreh umal'kosh v'asaf'ta d'ganecha v'tirosh'cha
v'yitz'harecha. V'natati eisev b'sad'cha liv'hem'techa v'achal'ta v'sava'ta. Hisham'ru
lachem pen yif'teh l'av'chem v'sar'tem va'avad'tem Elohim acheirim
v'hish'tachavitem lahem. V'charah af Adonai bachem v'atzar et hashamayim v'lo
yih'yeh matar v'ha'adamah lo titein et y'vulah. Va'avad'tem m'heirah mei'al ha'aretz
hatovah asher Adonai notein lahem. V'sam'tem et d'varai eileh al l'av'chem v'al
naf'sh'chem uk'shar'tem otam l'ot al yed'chem v'hayu l'totafot bein eineichem.
V'limad'tem otam et b'neichem l'dabeir bam b'shiv't'cha b'veitecha uv'lech't'cha
vaderech uv'shach'b'cha uv'kumecha. Uch'tav'tam al m'zuzot beitecha uvish'arecha.
L'ma'an yirbu y'meichem viy'mei v'neichem al ha'adamah asher nishba Adonai
la'avoteichem v'imoteichem lateit lahem kiy'mei hashamayim al ha'aretz.

If you faithfully accept the opportunities for holiness that I offer you and carry them
out with all your heart and all your soul, then the “Land” that is your soul will be
nurtured in all its proper seasons, and you will reap a joyful harvest. Take care not to
lose your way and become misguided. For then godliness will be hidden from you, and
the “Land” that is your soul will dry up, and you will be unable to survive. Therefore,
let these godly words enter your heart and soul. Carry them with you as a sign, on your
arm, near your heart. Let them be reminders reflected in your eyes, the lighted
gateways to your mind.

Teach them diligently and gently to your children and all who follow. Speak of them
when you are at home and when you are out, when you lie down at night and when you
rise in the morning. Write them on the doorposts of your homes and on your gates as
reminders of God's presence. In this way, the “Land” that is your soul will flourish for
as long as you live.

- Interpretive Translation of Penultimate Section of Shema by Rabbi Leila Gal Berner

וַיֹּאמֶר | יְהוָה | אֶל מֹשֶׁה לֵּאמֹר. דַּבֵּר | אֶל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם,
וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל צִיצִית הַכֶּנֶף פְּתִיל
תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ וִזְכַּרְתֶּם | אֶת כָּל מִצְוֹת |
יְהוָה, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי | עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים | אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי,
וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם
| מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי | יְהוָה | אֱלֹהֵיכֶם. יְהוָה
אֱלֹהֵיכֶם אֶמֶת.

Vayo'mer Adonai el mosheh lei'mor: Dabeir el b'nei Yis'ra'eil v'amar'ta aleihem v'asu
lahem tzitzit al kan'fei vig'deihem l'dorotam v'nat'nu al tzitzit hakanaf p'til t'cheilet.
V'hayah lachem l'tzitzit ur'item oto uz'char'tem et kol mitz'vot Adonai va'asitem otam
v'lo taturu acharei l'vav'chem v'acharei eineichem asher atem zonim achareihem.
L'ma'an tiz'k'ru va'asitem et kol mitz'votai viyitem k'doshim lei'loheichem. Ani
Adonai Eloheichem asher hotzei'ti et'chem mei'erezt Mitz'rayim lih'yot lachhem
leilohim. Ani Adonai Eloheichem. Adonai Eloheichem emet.

Adonai spoke to Moses, saying: Speak to the children of Israel and tell them to make for
themselves fringes on the corners of their garments throughout their generations, and
to attach a thread of blue on the fringe of each corner. They shall be to you as tzitzit,
and you shall look upon them and remember all the commandments of Adonai and
fulfill them, and you will not follow after your heart and after your eyes by which you
go astray - so that you may remember and fulfill all My commandments and be holy to
your God. I am Adonai your God who brought you out of the land of Egypt to be your
God; I, Adonai, am your God. True.

אמת

Mi Chamocha

The astounding moment of awe and thanksgiving experienced by the Israelites upon the crossing of the Red Sea has parallels in all of our lives. We have all had difficult crossings, experiences that we struggled through in spite of the pain they caused us. Thus completion afforded us a sublime sense of inner joy and peace.

- Rabbi Devora Bartnoff

All:

מִי כַמּוֹכָה בָּאֵלִים יְהוָה, מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פֶלֶא.

Mi chamocha ba'eilim Adonai. Mi kamocha nedar bakodesh.

Nora tehilot osei feleh.

Who is like You, Eternal One, among heavenly powers? Who is like You, awesome in splendor, doing wonders? - *Exodus 15.11*

Leader: מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵינוּ וְאָמְרוּ:

Malchutecha ra'u vanecha bokea yam lifnei Moshe, zeh eili anu v'amru:

Your children behold Your sovereignty as You divided the sea before Moses. "This is my God," they said, declaring:

All:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yimloch l'olam va'ed.

"The Eternal shall reign throughout all time"

Leader:

וְנֵאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְהוָה, גָּאֹל יִשְׂרָאֵל.

Vene'emar ki fadah Adonai et Ya'akov ug'alo miyad chazak mimenu. Baruch atah Adonai ga'al Yisrael.

And thus it is written: "God has rescued Jacob and redeemed him from those more powerful." Praised are You, Eternal, redeemer of the people Israel.

All:

אָמֵן.

Amen.

Hashkiveinu

English and music by Dan Nichols, Hebrew words from the evening liturgy

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים

Hashkiveinu Adonai, Eloheinu l'shalom

V'hamideinu Malkeinu l'chayim

Spread the shelter of Your peace over us

Guide us in wisdom, compassion, and
trust

Hashkiveinu Adonai, Eloheinu l'shalom

V'hamideinu Malkeinu l'chayim

Save us, for the sake of Your name

Shield us from hatred, sorrow, and pain

Hashkiveinu Adonai, Eloheinu l'shalom

V'hamideinu Malkeinu l'chayim

L'chayim, l'chayim, l'chayim

Veshamru (On Shabbat)

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת

הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

V'shamru v'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam.

Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim

v'et haaretz, u'vayom hashvi-i shavat vayinafash.

The people of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

The Kelemer Maggid was a traveling preacher who once said, "The Day of Atonement is called in Hebrew *Yom HaKippurim* - 'a day like Purim' - because on Purim, Jews masquerade as foolish characters. On the Day of Atonement, they masquerade as pious Jews. Our challenge is to look behind our masks, the masks we wear out of fear of non-conformity, and the masks we wear to avoid the pain of self-examination. On this Yom Kippur, we are called onto confront ourselves without masks.

Chatzi Kaddish

(all rise)

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

Yitgadal v'yitkadash sh'mei raba

All:

Amen

אָמֵן

Leader:

בְּעֶלְמָא דִּי בְּרָא כְרַעֲיָתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ

B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchayei
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:

אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha

All:

B'rich hu

בְּרִיךְ הוּא

Leader:

לְעֵילָא וּלְעֵלְא מְכָל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְּחָתָא וְנַחֲמָתָא, דְּאָמִירוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן

L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All:

Amen

אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Breathe deeply, allowing your breath to enter and soften the sore, cramped muscles of your soul. This is the Day of Forgiveness, the Day of the Second Chance. Fill your heart with your prayer. Through your loving justice and compassion, God's holiness enters the world.

Amidah - The Standing Prayer

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Adonai sefatai tiftach, ufi yagid tehilatecha.

Open my lips, Eternal One, and let my mouth declare Your praise.

(We begin with three steps forward and bow left to right.

This reminds us of our entry into the Divine presence.)

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׁרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמָּהוֹת וְיַמְבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

Baruch atah Adonai, Eloheinu vei'lohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, vei'lohei Yaakov; Elohei Sarah, Elohei Rivkah, Elohei Rachel, vei'lohei Leah. Ha'Eil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim, v'konei hakol, v'zocher chasdei avot v'imahot, umeivi ge'ulah livnei v'neihem l'ma'an sh'mo b'ahavah.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah. God the great, the mighty and the awesome, God on high, who rewards righteous goodness, maker of all, who remembers the righteousness of our ancestors and brings redemption before them, for the sake of Your name, in love.

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכִתְּבֵנו בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

Zochreinu l'chayim, melech chafeitz ba'chayim, v'chatveinu b'seifer hachayim l'man'cha Elohim chayim.

Remember us for life, Sovereign who wishes us to live. Write us in the Book of Life for Your sake, Eternal God.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֶזְרַת שָׂרָה.

Melech ozer umoshi'a umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.

Sovereign, helper, deliverer and guardian, blessed are You Adonai, shield of Abraham, helper of Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי מַחִיָּה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ:
מוריד הַטַּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נּוֹפְלִים וְרוֹפֵא
חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה

Atah gibor l'olam Adonai, m'chayei hakol Atah rav l'hoshia. Morid ha'tal. M'chalkeil chayim b'chesed, m'chayei hakol b'rachamim rabim, someich noflim v'rofei cholim,

umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha ba'al g'vurot umi domeh lach melech meimit um'chayeh umatzmi'ach y'shuah.

You are forever powerful, Almighty One, abundant in Your saving acts. You send down the dew. In loyalty, You sustain the living, nurturing the life of every thing, upholding those who fall, healing the sick, freeing the captive and remaining faithful to all life held dormant on the earth. Who can compare to You, Almighty God? Who can compare to You, source of all mercy, remembering all creatures mercifully, decreeing life. Faithful are You in giving life to every living thing.

מִי כְמוֹךָ אֵב הַרְחָמִים זִכְרֵךְ יְצוּרֶיךָ לְחַיִּים בְּרַחֲמִים

Mi chamocha av harachamim, zocher y'tzurav l'chayim b'rachamim;

Who is like You, merciful parent, who remembers God's creatures for life with mercy?

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַכֹּל.

V'ne'eman atah lehachayot hakol. Baruch atah Adonai m'chayei hakol.

Blessed are You, the fountain of life, who gives and renews life.

Use this time to read the traditional Amidah prayers that follow in Hebrew or English, as well as the interpretive prayers. We encourage you to meditate on the Amidah Reflections on page 148-150 and, as always, to summon your own thoughts and feelings or to simply meditate silently.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדּוּשֶׁיךָ יוֹם יְהַלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה
יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

Atah kadosh v'shimcha kadosh u'kedoshim b'chol yom yehalelucha selah. Baruch Atah Adonai ha'melech hakadosh.

Holy are You. Your name is holy. And all holy beings hail You each day.

(On Shabbat, include the words in parenthesis)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רְצֵה בְּמִנוּחָתֵנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ (וְהִנְחִילֵנוּ יְהוָה
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשָׁךְ וְיִנּוּחוֹ בּוֹ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ)
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרֶךָ אֱמֶת וְקִנִּים לְעַד.
 בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְיוֹם
 הַכִּפּוּרִים.

Eloheinu vei'lohei avoteinu v'imoteinu, (r'tzei vimnuchateinu). Kad'sheinu
 b'mitzvatecha, v'tein chelkeinu b'toratecha. Sab'einu mituvecha, v'sam'cheinu
 bishuatecha. V'taheir libeinu l'avd'cha b'emet (v'hanchileinu, Adonai Eloheinu,
 b'ahavah uv'ratson Shabbat kadshecha, v'yanuchu vo Yisrael m'kad'shei sh'mecha), ki
 atah Elohim emet ud'varcha emet v'kayam la'ad. Baruch atah Adonai, m'kadesh
 (haShabat v')Yisrael v'Yom HaKipurim.

Our God, God of our ancestors, (take pleasure in our rest) enable us to realize holiness
 through Your commandments, give us our portion in Your Torah, let us enjoy the good
 things of Your world, and gladden us with Your salvation. Refine our hearts to serve
 You truthfully (and help us to perpetuate, Eternal One, our God, with love and with
 desire, Your holy Shabbat, and may all Your people Israel, and all who treat Your name
 as holy, find rest and peace on this day), for You are a God of truth, and Your word is
 truthful and endures forever. Blessed are You, Eternal One, the sovereign power over
 all the earth, who raises up to holiness (Shabbat) the people Israel and the Day of
 Atonement.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתָּם בְּאַהֲבָה תִּקְבֵּל בְּרָצוֹן וְתִהְיֶה
 לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: אֵל קָרוֹב לְכָל קוֹרְאָיו פָּנֶה אֶל עַבְדֶּיךָ
 וְחַנּוּן שְׂפוּךְ רוּחְךָ עָלֵינוּ.

Retzei adonai eloheinu b'amcha yisrael u'tefilatam b'ahavah tekabeil b'ratzon u'tehi
 l'ratzon tamid avodat yisrael amecha. Eil karov l'chol korav p'nei el avdecha
 v'choneinu shefoch ruchacha aleinu.

Be pleased, Adonai our God, with Your people Israel and accept our prayer in love, and
 may You find pleasure always in our worship. God who is near all who call, turn toward
 us and be gracious to us by sending Your spirit to us.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו ואמותינו
 לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור: נוֹדָה לְךָ וְנִסְפָּר
 תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ וְעַל נַפְשֵׁי
 שְׁבָכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל יוֹם, עָרַב וּבִקֵּר וְצִהָרִים,
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינֵנו לְךָ:
 וְעַל כָּל־מִצְוָתְךָ וְיִתְרוֹמָם שְׁמֶךָ מִלְכֵנוּ תָּמִיד לְעוֹלָם וָעֶד: וּכְתוּב לְחַיִּים
 טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְיוּ לְךָ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יְשׁוּעָתְנוּ וְעֲזָרָתְנוּ
 סֶלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נִצָּחָה לְהוֹדוֹת:

Modim anachnu lach, she'Atah hu Adonay Eloheinu vei'lohei avoteinu v'imoteinu,
 l'olam va'ed. Tzur chayeinu, magein yish'einu, Atah hu l'dor vador. Nodeh l'cha
 u'nsappeir t'hilatecha, al chayeinu ham'surim, b'yadecha, v'al nishmoteynu,
 hap'kudot lach, v'al nissecha, sheb'chol yom immanu, v'al nifl'otecha v'tovotecha
 sheb'chol eit: erev vavoker, v'tzohorayim. Hatov ki lo chalu rachamecha.
 v'ham'racheim ki lo tamu chasadecha; mei'olam kivanu lach.
 V'al kulam yitbarach v'yitromam Shimcha, Malkenu, tamid l'olam va'ed. Uch'tov
 l'chayim tovim kol b'nei v'ritecha. V'chol hachayim yoducha selah. V'hal'lu et Shimcha
 be'emet: HaEil y'shu'ateinu, v'ezrateinu selah. Baruch Atah, Adonai, hatov Shimcha;
 ul'cha na'eh l'hodot.

You are our God today as You were our ancestors' God throughout the ages; firm
 foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your
 hand, our souls entrusted to Your care. Our sense of wonder at Your miracles and
 kindness greet You daily at dawn, at dusk, and throughout the day.

For all these things, Your name is blessed and raised in honor always, Sovereign of
 ours, forever. Write down for a good life all the people of Your covenant. Let all of life
 acknowledge You. May all beings praise Your name in truth. O God, our rescuer and
 aid, blessed are You, whose name is good, to whom all thanks are due.

Modim Anachnu Lach

Mishkan T'filah, A Progressive Siddur, p. 257

World Union for Progressive Judaism Edition

For the expanding grandeur of Creation,

Worlds known and unknown, galaxies beyond galaxies,

Filling us with awe and challenging our imaginations,

Modim anachnu lach.

For this fragile planet earth, its times and tides, its sunsets and seasons,

Modim anachnu lach.

For the joy of human life, its wonders and surprises, its hopes and achievements,

Modim anachnu lach.

For human community, our common past and future hope,

Our oneness transcending all separation, our capacity to work

For peace and justice in the midst of hostility and oppression,

Modim anachnu lach.

For high hopes and noble causes, for faith without fanaticism,

For understanding of views not shared,

Modim anachnu lach.

For all who have labored and suffered for a fairer world,

Who have lived so that others might live in dignity and freedom,

Modim anachnu lach.

For human liberties and sacred rites:

For opportunities to change and grow, to affirm and choose,

Modim anachnu lach.

We pray that we may live not by our fears but by our hopes,

Not by our words but by our deeds.

Blessed are You, Eternal One: Your name is Goodness, and You are worthy of
thanksgiving.

Baruch atah, Adonai, hatov shimcha ul'cha na'eh l'hodot.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ וּלְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל בְּכָל יֵת וּבְכָל שְׂעָה
בְּשָׁלוֹמְךָ.

Shalom rav al Yisrael amcha tasim l'olam

Ki Atah hu melech adon l'chol hashalom

V'tov b'einecha l'vareich et amcha Yisrael b'chol eit uv'chol sha'ah bishlomecha

Grant abundant peace eternally for Israel, Your people, for You are the sovereign source of all peace. So, may it be a good thing in Your eyes to bless Your people Israel, and all who dwell on earth, in every time and hour, with Your peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם: בָּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשָּׁלוֹם.

B'seifer chayim berachah v'shalom u'farnasah tovah nizacher v'nikateiv lefanecha.
Anachnu v'chol amecha beit yisrael l'chayim tovim ul'shalom. Baruch atah adonai oseh
hashalom.

In the Book of Life, with blessing, peace and proper sustenance, may we be remembered and inscribed, we the house of Israel and all Your people, for a good life and for peace. Blessed are You, compassionate one, maker of peace.

Questions for Reflection during the Amidah:

WHO do I need to atone to? What are my regrets in terms of how I've treated the people around me? What have I been avoiding?

ARE there voids or ruptures in my life that interfere with my ability to feel whole or at peace (Shalem)? How will I bring personal healing?

WHAT do I feel most guilty about at this time in my life? What do I need to do to make teshuvah, to return to who I truly am?

WHO do I need to forgive? What will a healthy forgiveness look like?

HOW do I feel about the state of our environment, our society, and my community?

What is my role in repairing them?

WHAT am I most afraid of at this moment in my life?

Are my fears keeping me safe or holding me back?

HOW have I given and received love this year?

HOW have I succeeded in making the world a better place this year?

HOW does my life need to change in the coming year?

What do I need to let go of? What do I want to hold onto?

IF I only had a year to live, how would I spend my time?

HOW do I want people to remember me?

Amidah: On Our Feet We Speak to You

By Marge Piercy

We rise to speak
a web of bodies aligned like notes of
music.
Bless what brought us through the sea
and the fire;
we are caught in history like whales in
polar ice.
Yet you have taught us to push against
the walls,
to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath

against the constriction of fear,
to know ourselves as the body born
from Abraham
and Sarah, born out of rock and desert.
We reach back though two hundred
arches of hips
long dust, carrying their memories
inside us
to live again in our life, Isaac and
Rebecca, Rachel, Jacob, and Leah. We
say words shaped
by ancient use like steps worn into
rock.

Bless the quiet of sleep
easing over the ravaged body, who
quiets
the troubled waters of the mind to a
pool
in which shines the placid broad face of
the moon.

Bless the teaching of how to open
in love so all the doors and windows of
the body
swing wide on their rusty hinges
and we give ourselves with both hands.
Bless what stirs us in compassion
for the hunger of the chickadee in the
storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.

Bless the gift of memory that breaks
unbidden, released
from a flower or a cup of tea
so the dead move like rain through the
room.

Bless what forces us to invent
goodness every morning and what
never frees
us from the cost of knowledge, which is
to act on what we know again and
again.
All living are one and holy, let us
remember
As we eat, as we work, as we walk and
drive.
All living are one and holy, we must
make ourselves worthy.
We must act out justice and mercy and
healing
as the sun rises and as the sun sets,

as the moon rises and the stars wheel
above us,
we must repair goodness...

We will try to be holy,
We will try to repair the world given us
to hand on.
Precious is this treasure of words and
knowledge and deeds that moves inside
us,
Holy is the hand that works for peace
and for justice,
Holy is the mouth that speaks for
goodness
holy is the foot that walks towards
mercy.

Let us lift each other on our shoulders
and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice,
Let us see the light in others and honor
that light.
Remember the dead who paid our way
here dearly, dearly
and remember the unborn for whom we
build our houses.
Praise the light that shines before us,
through us, after us.

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם.
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל
הַחוֹשְׁבִּים עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְסָלְקָל מִחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן
שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ. עֲשֵׂה לִמְעַן קִדְשָׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ. יְהִי צוּרִי וְגֹאֲלִי: עוֹשֵׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן

Elohai, n'tzor l'shoni meira usfatai midaber mirmah. V'lim'kal'lai nafshi tidom.
V'nafshi ke'afar la'kol tihyeh. P'tach libi b'toratecha. Uv'mitzvotcha tirdof nafshi.
V'chol hachoshvim alai ra'ah, m'heirah hafer atzatatam v'kalkeil machashav'tam. Asei
l'ma'an sh'mecha. Asei l'ma'an y'minecha. Asei l'ma'an kedushatecha. Asei l'ma'an
toratecha. L'ma'an yeichaltzun y'didecha hoshi'ah y'mincha va'aneini.
Yihyu l'ratzon imrei fi, v'hegyon libi l'fanecha, Adonai tzuri v'goali.
Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, v'imru amen.
Dear God, protect my tongue from evil, and my lips from telling lies. May I turn away
from evil and do what is good in Your sight. Let me be counted among those who seek
peace. May my words of prayer and my heart's meditation be seen favorably, Beloved
One, my rock and my redeemer. May the one who creates harmony above make peace
for us and for all Israel, and for all who dwell on earth. And say: Amen.

Viddui

The Viddui is a confession that speaks not only of sin but of restitution.

“Speak to the people of Israel: When a man or woman commits any of the sins that people commit by breaking faith with God, and that person realizes his or her guilt, he or she shall confess the sin and make full restitution for the wrong, adding a fifth to it and giving it to the person who has been wronged.

- Numbers 5:6-7

Shema Koleinu - Hear Our Voice

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תְּפִלָּתֵנוּ: הִשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם: אֶל תִּשְׁלִיכֵנוּ
מִלִּפְנֵיךָ וְרוּחַ קִדְשְׁךָ אֶל תִּקַּח מִמֶּנּוּ: אֶל תִּשְׁלִיכֵנוּ לַעֲת זַקְנָה כְּכֹלֹת
כַּחֲנוּ אֶל תַּעֲזֹבֵנוּ: אֶל תַּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ. אֶל תִּרְחַק מִמֶּנּוּ: עֲשֵׂה עִמָּנוּ
אוֹת לְטוֹבָה וִירְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ כִּי אַתָּה יְהוָה עֲזָרְתָּנוּ וְנַחֲמָתָנוּ: כִּי לָךְ
יְהוָה הוֹחֲלָנוּ אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:

Sh'ma koleinu Adonai Eloheinu chus v'racheim aleinu v'kabeil b'rachamin uv'ratzon et t'filateinu. Hashiveinu Adonai eilecha v'nashuvah chadeish yameinu k'kedem. Al tashlicheinu milfanecha v'ruach kodshecha al tikach mimenu. Al tashlicheinu l'eit ziknah kichlot kocheinu al ta'azveinu. Al ta'azveinu Adonai Eloheinu, al tirschak mimenu. Asei imanu ot l'tovah v'yiru soneinu v'yeivoshu ki atah Adonai azartanu v'nichamtanu. Ki l'cha Adonai hochalnu atah ta'aneh Adonai Eloheinu.

Hear our voice, Eternal One, our God, and accept our prayer with mercy and good will. Turn us toward You that we might be enabled to return. Renew our days as of old. Do not cast us away from Your presence, and do not remove Your spirit from our midst. And do not cast us off as we grow old; do not forsake us when our strength departs. Give us a sign of blessing, so that anyone who bears us ill shall hesitate, for truly You, Eternal One, have always helped us and consoled us. Hear now our words and behold our contemplation. May our words of prayer and the meditations of our hearts be acceptable onto You, our God, our rock and redeemer.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, סִלַּח לָנוּ. מַחֵל לָנוּ. כִּפֹּר לָנוּ.
Eloheinu v'Eilohei avoteinu v'imoteinu - s'lach lanu m'chal lanu kaper lanu.
Our God, and God of our ancestors, forgive us, pardon us, help us atone.

Ki Anu Amecha - Because We are Your People

The *piyut* “*ki anu amecha* - for we are your people” exemplifies the long Jewish tradition of revelling in the variety of possible metaphors for our relationship with the divine...Metaphors cannot capture the fullness of the Divine, but through them we revel in its many manifestations.

- Rabbi Jeremy A. Schwartz

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ.
אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדֹנָינוּ. אָנוּ קָהֳלְךָ וְאַתָּה חֲלָקֵנוּ
אָנוּ נַחֲלָתְךָ וְאַתָּה גֹרְלָנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ.
אָנוּ כְּרֻמֶּךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ.
אָנוּ רַעֲיָתְךָ וְאַתָּה דֹדֵנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ. אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ.

Ki anu amecha v'atah Eloheinu, anu vanecha v'atah avinu
Anu avadecha v'atah adoneinu, anu k'halecha v'atah chelkeinu
Anu nachalatecha v'atah goraleinu, anu tzonecha v'atah ro'einu
Anu charmecha v'atah notreinu, anu f'ulatecha v'atah yotzreinu
Anu rayatecha v'atah dodeinu, anu s'gulatecha v'atah k'roveinu
Anu amecha v'atah malkeinu, anu ma'amirecha v'atah ma'amireinu

We are Your people and You are our God, we are Your children and You give us life.
We are Your servants and You are our master, we are Your congregation and You are
our only One. We are Your heritage and You are our destiny, we are Your flock and You
are our shepherd. We are Your vineyard and You are our protector, we are Your
creatures and You are our Creator. We are Your companions and You are our beloved,
we are Your treasure and You delight in us. We are Your people and You are our
sovereign. We solely acknowledge You and You bestow favor upon us.



Ashamnu

(It is customary to tap one's chest with one's fist with each phrase, as transgressions are presumed to emanate from the heart.)

On Yom Kippur each person is bidden to raise a fist in protest against all that is wrong in the world; however, the first of protest is not raised against the world or any of its suffering inhabitants, be they good or evil. Rather, the fist of protest is lowered to one's own heart in the realization that the mending of the world - *tikkun olam* - begins there.

- Temple Chai

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹּפִי: הֶעָוִינוּ. וְהִרְשָׁעְנוּ. זָדָנוּ. חָמַסְנוּ.
טָפַלְנוּ שֶׁקֶר: יַעֲצֵנוּ רַע. כָּזַבְנוּ. לָצָנוּ. מָרַדְנוּ. נֶאֱצָנוּ. סָרַרְנוּ. עָוִינוּ.
פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֵרָף: רָשָׁעְנוּ. שְׁחָתְנוּ. תַּעֲבָנוּ. תָּעִינוּ. תַּעֲתָעְנוּ:

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.

He'evinu. V'hirshanu. Zadnu. Chamasnu. Tafalnu sheker.

Ya'atznu ra. Kizavnu. Latznu. Maradnu. Ni'atznu. Sararnu. Avinu. Pashanu.

Tzararnu. Kishinu oref.

Rashanu. Shichatnu. Ti'avnu. Ta'inu. Titanu.

We have acted wrongly,
We have been untrue,
And we have gained unlawfully
And have defamed
We have harmed others,
We have wrought injustice,
We have zealously transgressed,
And we have hurt
And have told lies.
We have improperly advised,
and we have covered up the truth,
and we have laughed in scorn.
We have misused responsibility
And have neglected others
And have stubbornly rebelled.

We have offended,
We have perverted justice,
We have stirred up enmity,
And we have kept ourselves from
change.
We have reached out to evil,
We have shamelessly corrupted
And we have treated others with
disdain.
Yes, we have thrown ourselves off
course,
And we have tempted and misled.

-Translation from Siddur Kol Haneshama

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת. סְלַח לָנוּ. מַחַל לָנוּ. כַּפֵּר לָנוּ:

All: *V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu*

***For all these marks we have missed, forgiving God, forgive us,
pardon us, grant us atonement.***

Leader: You know the mysteries of the universe and the secrets of every living thing. You probe our innermost depths. You examine our feelings, our thoughts. Nothing is hidden from You, nothing escapes You.

All: *May it be Your will to forgive us all our sins, to pardon all our iniquities, to grant us atonement for all our transgressions.*

Do not think that people are obligated to repent only for transgressions involving acts, such as stealing and robbing and promiscuity. Just as individuals must turn in repentance from such acts, so must they personally search out their evil thoughts and turn in repentance from anger, from hatred, from jealousy, from mocking thoughts, from over-concern with money or prestige, and from gluttony. From all these thoughts a person must turn in repentance. They are more serious than transgressions involving acts, for when a person is addicted to them, it is difficult to give them up. Thus it is said, "Let the wicked forsake their way, the unrighteous their thoughts."

(Isaiah 55:7)

- Moses Maimonides

Al Chet

(It is customary to tap one's chest with one's fist with each phrase, as transgressions are presumed to emanate from the heart.)

For the wrongs we have done before You under duress or by choice

We have wronged before You by misusing our minds.

For the wrongs we have done before You willingly or unwillingly

We have wronged before You by hardening our hearts.

For the wrongs we have done before You by confusing love with lust.

We have wronged before You openly and in private.

For the wrongs we have done before You by inflicting lasting hurts

We have wronged before You by misusing our words.

For the wrongs we have done before You by deceiving another person

We have wronged before You with malicious intent.

For the wrongs we have done before You by disrespecting our parents and teachers

We have wronged before You both intentionally and by mistake.

For the wrongs we have done before You by acts of desecrating creation

We have wronged before You with our carelessness.

For the wrongs we have done before You by not resisting the impulse to evil

We have wronged before You when we fail to do the right thing.

וְעַל כָּל אֵלֶּה סְלִיחוֹת. סְלַח לָנוּ. מַחֵל לָנוּ. כְּפָר לָנוּ:

V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu

***For all these marks we have missed, forgiving God,
forgive us, pardon us, grant us atonement.***

For the wrongs we have done before You by using people as stepping stones;

We have wronged before You for pretending to emotions we do not feel.

For the wrongs we have done by using the sins of others to excuse our own;

We have wronged by denying our responsibility for our own misfortune.

For the wrongs we have done before You by condemning in our children and our
parents the faults we tolerate in ourselves;

We have wronged before You by not facing our own deficiencies.

For the wrongs we have done by passing judgment without knowing all the facts;

We have wronged before You by tale bearing.

For the wrongs we have done before You by dishonesty in our accumulations;

We have wronged by remembering the cost of things but not their value.

For the wrongs we have done by overindulging our children's wants while neglecting their needs;

We have wronged before You by setting ourselves as poor examples.

For the wrongs we have done before You by not crying out for peace;

We have wronged before You by closing our hearts and hesitating.

For the wrongs we have done before You by not stopping evil in its tracks;

We have wronged before You by closing our hearts and hesitating.

For the wrongs we have done before You by our silence and indifference;

We have wronged before You by not speaking out to change that which is wrong.

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת. סְלַח לָנוּ. מַחֵל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu

For all these marks we have missed,

forgiving God, forgive us, pardon us, grant us atonement.

O God, forgive our rich nation where small babies die of cold quite legally.

O God, forgive our rich nation where small children suffer from hunger quite legally.

O God, forgive our rich nation where toddlers and school-children die from guns sold quite legally.

O God, forgive our rich nation that lets children be the poorest group of citizens quite legally.

O God, forgive our rich nation that lets the rich continue to get more at the expense of the poor quite legally.

O God, forgive our rich nation which thinks security rests in missiles rather than in mothers, and in bombs rather than in babies.

O God, forgive our rich nation for not giving You sufficient thanks by giving to others their daily bread.

O God, help us never to confuse what is quite legal with what is just and right in Your sight.

- Marian Wright Edelman

Leader: We have confronted the wrongs we have committed, and now we acknowledge the acts that inspired us to greater kindness. By recalling them, may we be moved to perform them, repeat them, to build on them, and to have them guide us toward a better existence. Keep us far from petty self-regard, from anger, impatience, despair, gossip and all bad traits. Grant us the gift of seeing other people's merits and not their faults.

All: *We thank You, our God, for the many opportunities we have for doing good:*

- standing up for justice when we see another mistreated.***
- remembering the good in others even when we are upset with them.***
- expressing gratitude to those who help us.***
- giving freely to tzedakah - to charity, financial acts of justice***
- apologizing to those we needlessly hurt***
- returning a found object to its owner***
- bringing comfort to the sick***
- helping others to find work, shelter, and their own strength***
- giving the gift of laughter***
- embracing change when it is good***
- resisting change when it is bad***

Pitchu Li - Psalm 118:19

פִּתְחוּ לִי שַׁעֲרֵי צְדָק אֲבֹא בָם אֲוֶדֶה יְהוָה
זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ

Pitchu li sha'arei tzedek, avo vam odeh Yah
Zeh hash'a'ar l'Adonai tzadikim yavo'u vo

Open to me the gates of righteousness;
I will enter them and give thanks to God.

Selichot - Forgiveness

Ya'aleh Tachanuneinu - May Our Prayers Rise

יַעֲלֶה תַּחֲנוּנֵנוּ מִעֶרֶב. וְיָבוֹא שְׂוַעֲתֵנוּ מִבֹּקֶר. וְיִרְאֶה רְנוּנֵנוּ. עַד עֶרֶב:
יַעֲלֶה קוֹלֵנוּ מִעֶרֶב. וְיָבוֹא צְדָקָתֵנוּ מִבֹּקֶר. וְיִרְאֶה פְּדִיּוֹנֵנוּ. עַד עֶרֶב:
יַעֲלֶה עֲנוּיֵנוּ מִעֶרֶב. וְיָבוֹא סְלִיחָתֵנוּ מִבֹּקֶר. וְיִרְאֶה נִאֲקָתֵנוּ. עַד עֶרֶב:

Ya'aleh tachanuneinu mei'erev, veyavo shavateinu miboker, v'yeira'eh rinuneinu ad arev.

Ya'aleh koleinu mei'erev, veyavo tzidkateinu miboker, v'yeira'eh na'akateinu ad arev.

Ya'aleh inuyeinu mei'erev, veyavo slichateinu miboker, v'yeira'eh rinuneinu ad arev.

May our supplications ascend at eventide; our pleas come before You in the morning;
and our prayer be favorably accepted until evening.

May our voice ascend at eventide; our righteousness come before You in the morning;
and our prayer for redemption be favorably accepted until evening.

May our affliction ascend at eventide; our pardon come forth in the morning; and our
cry be favorably accepted until evening.

A Prayer by Rabbi Yitzchak Luria

Translated by Rabbi Zalman Schachter-Shalomi

Ribono Shel Olam,
I hereby forgive whoever has hurt me,
And whoever has done me
any wrong;
Whether it was
Deliberately or by accident,
Whether it was
Done by word or by deed,
In this incarnation
Or in previous ones.
May no one,
Be punished on my account.
May it be Your will,
Adonai my God,
God of my parents,
That I sin no more,

That I do not revert
to my old ways,
That I do not anger You any more
by my actions,
May I not do that
which is evil in Your sight.
Wipe away the sins
That I have committed,
With Your great compassion,
But not through
Sickness or suffering.
May these words of my mouth,
And the prayers
That are in my heart,
Be acceptable before You,
Adonai, My Rock and my Redeemer.

Lechu Neranena - Psalm 95

לְכוּ נִרְנְנָה לַיהוָה נָרִיעַ לְצוּר יִשְׁעֵנו
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה בְּזִמְרוֹת נָרִיעַ לוֹ

Lechu neranenah l'Adonai
Nariya l'tzur yisheinu
Nekadmah fanav b'todah
Bizmirot nariya lo

Come let us rejoice in The Eternal,
shout joyfully for the Rock of our salvation!
Hurry forth in thanks before the Presence,
shouting in song to God.

Haneshama Lach

הַנֶּשְׁמָה לְךָ, וְהַגּוּף פְּעֻלָּתְךָ חִוּסָה עַל עַמְלָתְךָ
Haneshamah lach vehaguf po'alach chusah al amalach
The soul is Yours, the body is Your handiwork,
be sparing, please, to all that You have made

As Clay in the Hand of the Potter

כִּי הִנֵּה כַּחֲמֶר בְּיַד הַיּוֹצֵר. בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר. כֵּן אֲנִיחֵנוּ
בְּיָדְךָ חֶסֶד נּוֹצֵר. לְבָרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר.
Ki hinei kachomer beyad hayotzeir. Birtzoto marchiv u'virtzoto mekatzeir. Ken
anachnu beyadcha chesed notzeir. Labrit habet ve'al tefen layeitzer.
As clay in the hand of the potter, to be thickened or thinned,
We are in Your hands. Preserve us with Your love.
All: Remember Your covenant, not our imperfection.

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּית. בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ מְכַתֵּית. כֵּן אֲנִיחֵנוּ
בְּיָדְךָ מְחַיֶּה וּמְמוֹתֵית. לְבָרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר.
Ki hinei cha'even beyad hamsateit. Birtzoto ocheiz u'virtzoto mechateit. Kein anachnu
beyadcha mechayeh u'memoteit. Labrit habeit ve'al teifen layeitzer.

As stone in the land of the mason, to be broken or preserved,
We are in Your hands. Grant us strength.

All: Remember Your covenant, not our defects.

כִּי הִנֵּה כַּגְרֵזֶן בְּיַד הַחֶרֶשׁ. בְּרִצּוֹתוֹ דִּבֵּק לְאוֹר וּבְרִצּוֹתוֹ פִּרַּשׁ. כִּן אֲנַחְנוּ
בְּיָדְךָ תוֹמֵךְ עֲנִי וְרַשׁ. לְבָרִית הַבֵּט וְאֵל תִּפֹּן לַיִּצָּר.

Ki hinei chagarzen beyad hecharash. Birtzoto dibeik la'or u'vartzoto peirash. Kein
anachnu beyadcha tomeich ani varash. Labrit habeit ve'al teifen layeitser.

As iron in the land of the blacksmith, to be thrust into fire or withdrawn,
We are in Your hands. Help us to forge our faith.

All: Remember Your covenant, not our weakness.

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמֶּלֶךְ. בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ שֵׁלַח. כִּן אֲנַחְנוּ בְּיָדְךָ
אֵל טוֹב וְסֶלַח. לְבָרִית הַבֵּט וְאֵל תִּפֹּן לַיִּצָּר.

Ki hinei chahegeh beyad hamalach. Birtzoto ocheiz u'vartzoto shilach. Kein anachnu
beyadcha eil tov v'salach. Labrit habeit ve'al teifen layeitser.

As a rudder in the hand of the helmsman, to be guided or abandoned,
We are in Your hands. Prevent us from drifting.

Remember Your covenant, not our misdirection.

כִּי הִנֵּה כְּזֻכּוּכִית בְּיַד הַמְּזַגֵּג. בְּרִצּוֹתוֹ חוֹגֵג וּבְרִצּוֹתוֹ מְמוֹיֵג. כִּן אֲנַחְנוּ
בְּיָדְךָ מַעֲבִיר זָדוֹן וְשׁוֹיֵג. לְבָרִית הַבֵּט וְאֵל תִּפֹּן לַיִּצָּר.

Ki hinei chazchuchit beyad hamezageig. Birtzoto chogeig u'vartzoto memogeig. Kein
anachnu beyadcha ma'avir zadon v'shogeig. Labrit habeit ve'al teifen layeitser.

As glass in the hand of the glazier, to be melted or shaped,
We are in Your hands. Maintain our fragile balance.

All: Remember Your covenant, not our flaws.

כִּי הִנֵּה כְּרִיעָה בְּיַד הָרוֹקֵם. בְּרִצּוֹתוֹ מִיִּשֵּׁר וּבְרִצּוֹתוֹ מְעַקֵּם. כִּן אֲנַחְנוּ
בְּיָדְךָ אֵל קָנָא וְנוֹקֵם. לְבָרִית הַבֵּט וְאֵל תִּפֹּן לַיִּצָּר.

Ki hinei chay'ri'ah beyad harokeim. Birtzoto meyasheir u'vartzoto me'akeim. Kein
anachnu beyadcha eil kano v'nokeim. Labrit habeit ve'al teifen layeitser.

As cloth in the hand of the draper, to be shaped and folded or left to hang limp,
We are in Your hands. Grant us form and shape.

All: Remember Your covenant, not our limitations.

כִּי הִנֵּה כַּכֶּסֶף בְּיַד הַצֹּרֵף. בְּרִצּוֹתוֹ מְסַגֵּסג וּבְרִצּוֹתוֹ מְצָרֵף. כִּן אֲנַחְנוּ
בְּיָדְךָ מְמַצִּיא לְמַזּוֹר תֶּרֶף. לְבְרִית הַיֵּט וְאֵל תִּפְּן לִיֶּצֶר:

Ki hinei chakesef beyad hatzoreif. Birtzoto mesagseig u'virtzoto metzareif. Kein
anachnu beyadcha mamtzi lemazor teref. Labrit habeit ve'al teifen layeitzer.

As silver in the hand of the smelter, to be fused among jewels or melted to a lump,

We are in Your hands.

Let us shine with Your brilliant light.

All: Remember Your covenant, not our deficiencies.

Avinu Malkeinu

(all rise)

אָבִינוּ מֶלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

**All sing: Avinu malkeinu, chaneinu va'aneinu, ki ein banu ma'asim.
Asei imanu tzedaka vachessed, v'hoshi'einu.**

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds
to justify us; deal with us in righteousness and love, and save us now.

אָבִינוּ מֶלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ:

Avinu malkeinu, chatanu lefanecha.

Source of life, sovereign of the universe, we have done wrong in Your presence.

אָבִינוּ מֶלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

Avinu malkeinu, ein lanu melech elah atah.

Our source, our sovereign, we have no one to rule over us but You.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

Avinu malkeinu, aseih imanu lema'an shemecha.

Our source, our sovereign, help us for the honor of Your name.

אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu malkeinu, chadeish aleinu shanah tovah.

Our source, our sovereign, renew for us a good year.

אָבינוּ מַלְכֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ:

Avinu malkeinu, hafer atzat oy'veinu.

Our source, our sovereign, nullify the plans of any who may seek to do us harm.

אָבינוּ מַלְכֵנוּ, סָלַח וּמָחַל לְכָל עֲוֹנוֹתֵינוּ:

Avinu malkeinu, s'lach um'chal l'chol avonoteinu.

Our source, our sovereign, grant forgiveness and atonement for all of our transgressions.

אָבינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשְׁבּוּחַ שְׁלֵמָה לְפָנֶיךָ:

Avinu malkeinu, hachazireinu bit'shuvah shleimah l'fanecha.

Our source, our sovereign, help us to return wholeheartedly into Your presence.

אָבינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים:

Avinu malkeinu, sh'lach refuah shleimah l'cholim.

Our source, our sovereign, send complete healing to all those who ail.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu malkeinu, kotveinu b'seifer chayim tovim.

Our source, our sovereign, inscribe us for good fortune in the Book of Life.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

Avinu malkeinu, kotveinu b'seifer ge'ulah vishuah.

Our source, our sovereign, inscribe us in the Book of Redemption and Salvation.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר פָּרְנָסָה וְכִלְקָלָה:

Avinu malkeinu, kotveinu b'seifer parnasah v'chalkalah.

Our source, our sovereign, inscribe us in the Book of Sustenance and Livelihood.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר זְכִיּוֹת:

Avinu malkeinu, kotveinu b'seifer z'chuyot.

Our source, our sovereign, inscribe us in the book of Merit.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu malkeinu, kotveinu b'seifer s'lichah um'chilah.

Our source, our sovereign, inscribe us in the Book of Forgiveness and Atonement.

אָבינוּ מַלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

Avinu malkeinu, hatzmach lanu y'shu'ah b'karov.

Our source, our sovereign, let grow for us the tree of imminent redemption.

אָבינוּ מַלְכֵנוּ, זָכוֹר כִּי עָפָר אֲנִי:

Avinu malkeinu, zachor ki afar anachnu.

Our source, our sovereign, remember us, though we are made of dust.

אָבינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Our source, our sovereign, be merciful to us and to all our offspring.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ:

Avinu malkeinu, aseih l'ma'an harugim al sheim kodshecha.

Our source, our sovereign, act in memory of all those who have been killed while honoring Your name.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

Avinu malkeinu, aseih l'ma'an shimcha hagadol hagibor v'hanora shenikra aleinu.

Our source, our sovereign, act in honor of Your great and mighty, awe-inspiring name, which has been called out over us for our protection.

אָבינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

וְהוֹשִׁיעֵנוּ:

All sing:

Avinu malkeinu, chaneinu va'aneinu, ki ein banu ma'asim.

Asei imanu tzedaka vachessed, v'hoshi'einu.

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

Kaddish Titkabal

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

Yitgadal v'yitkadash sh'mei raba

All: Amen אָמֵן

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ

B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchayei
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha All: B'rich hu בְּרִיךְ הוּא

לְעָלְמָא וְלְעָלְמֵי מַכָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, וְאָמְרוּ
בְּעֶלְמָא, וְאָמְרוּ

L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru All: Amen אָמֵן

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמַּיָּא,
וְאָמְרוּ

Titkabal tzlot'hon uva'ut'hon d'chol beit Yisrael kadam avuhon di vishmaya, v'imru

All: Amen אָמֵן

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ

Y'hei sh'lama raba min shamaya v'chayim aleinu v'al kol Yisrael. V'imru

All: Amen אָמֵן

עוֹשֶׂה שְׁלוֹם בְּעַשִׂי"ת הַשְּׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, v'imru

All: Amen אָמֵן

Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of
all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.
May it be blessed, and praised, and glorified, and held in honor, viewed with awe,
embellished, and revered; and may the blessed name of holiness be hailed, though it be
higher by far than all the blessings, songs, praises, and consolations that we utter in
this world. And say: Amen. Accept the prayer, awe, and reverence of all of Israel
before their Parent who is in heaven.

All: May God's name be blessed from now until forever.
May there be abundant peace from heaven, and life, for us and all Israel. And say:
Amen. May the One who creates harmony on high bring peace to us and to all Israel.
And say: Amen.

Aleinu - It is Upon Us

עֲלֵינוּ לְשַׁבֵּחַ לְאָדוֹן הַכֹּל לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹא עָשָׂנוּ כְּגִוְיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה שֶׁלֹא שָׁם חֵלְקֵנוּ כָּהֵם וְגֹרְלָנוּ
כָּכָל הַמוֹנָם:

Aleinu l'shabei'ach la'adon hakol, la'teit gedulah l'yotser b'reishit,
Shelo asanu k'goyei ha'aratzot, v'lo samanu k'mishpachot ha'adamah.
Shelo sam chelkeinu kahem v'goraleinu k'chol hamonam.

It is ours to praise the beauty of the world, even as we discern its tatteredness.
For nothing is whole that is not first rent and out of the torn we make whole again.
May we live with promise in creation's lap, redemption budding in our hands.
It is up to us to hallow creation, to respond to Life with the fullness of our lives.
It is up to us to meet the world, to embrace the whole even as we wrestle with its parts.

- Interpretive translation by Marcia Falk

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ
בָּרוּךְ הוּא,

Va'anachnu korim umishtachavim umodim
Lifnei melech, malchei hamlachim, hakadosh baruch hu.

Therefore we bend the knee and shake off the stiffness that keeps us from the subtle
graces of life and the supple gestures of love. With reverence and thanksgiving we
accept our destiny and set for ourselves the task of redemption.

- Interpretive translation by Rabbi Rami Shapiro

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֶת עֶזְרוֹ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד, אֱמֶת מְלָכְנוּ אֶפֶס זִוְלָתוֹ בְּכָתוּב
בְּתוֹרָתוֹ וְיִדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד:

Shehu noteh shamayim v'yoseid aretz
Umoshav y'karo bashamayim mima-al
Ush'chinat uzo b'gavhei meromim
Hu eloheinu ein od. Emet malkeinu efes zulato
Kaka'tuv b'torato v'yadatah hayom v'hasheivota el l'vavecha,
Ki Adonai hu ha'elohim bashamayim mima'al v'al ha'aretz mitachad ein od.

[The One] who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah: "You shall know this day, and bring it home inside your heart, that Adonai is God in the heavens above and on the earth below. There is no other God."

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גְּלוּלִים מִן הָאֶרֶץ וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי וְכָל
בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ, יִכִּירוּ וְיִדְעוּ כָּל
יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ, וְיִסְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלְעוֹלָמִי עַד
תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Al kein nekaveh lecha adonai eloheinu, lirot meheira betiferet uzecha, leha'avir gilulim
min ha'aretz, ve'ha'elilim karot yikareitun, letakein olam bemalchut shadai, vechol
benei vasar yikr'u vishmecha, lehafnot eilecha kol rishei aretz. Yakiru ve'yeidu kol
yoshvei teveil, ki lecha tichra kol berech, tishava kol lashon. Lefanecha adonai
eloheinu yichr'u ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam et ol
malchutecha, vetimloch aleihem meheirah l'olam vaed. Ki hamalchut shelcha hi,
uleolmei ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch l'olam vaed.

And so, we put our hope in You, Adonai, our God, that soon we may behold the full splendor of Your might, and see idolatry vanish from the earth, and all material gods be swept away, and the power of Your rule repair the world, and all creatures of flesh call on Your name, and all the wicked of the earth turn back to You. Let all who dwell upon the globe perceive and know that to You each knee must bend, each tongue swear an oath, and let them give the glory of Your name its precious due. Let all of them take upon themselves Your rule. Reign over them, soon and for always. For this is all Your realm, throughout all worlds, across all time - as it is written in Your Torah: "Adonai will reign now and forever."

**And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.**

- Judy Chicago

**וְנֵאֱמַר וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאֶרֶץ בַּיּוֹם הַהוּא יְהִי־הָאֶחָד
וְשִׁמוֹ אֶחָד:**

V'ne'emar, v'hayah Adonai l'melech al kol ha'aretz. Bayom hahu yihiyeh Adonai echad, u'shmo ehchad.

And it is written: "Adonai will reign as sovereign over all the earth. On that day shall Adonai be one, God's name be one!"

(be seated)

We Remember Them

Leader: At the rising of the sun and its setting, we remember them.

All: *At the blowing of the wind and in the chill of winter, we remember them.*

Leader: At the opening of the buds and in the rebirth of spring, we remember them.

All: *At the blueness of the skies and in the warmth-of summer, we remember them.*

Leader: At the rustling of the leaves and in the beauty of autumn, we remember them.

All: *At the beginning of the year and when it ends, we remember them, for they are now a part of us, as we remember them.*

Leader: When we are weary and in need of strength, we remember them.

All: *When we are lost and sick at heart, we remember them.*

Leader: When we have joy we crave to share, we remember them.

All: *When we have decisions that are difficult to make, we remember them.*

Leader: When we have achievements that are based on theirs, we remember them.

All: *As long as we live, they too will live, for they are now a part of us, as we remember them.*

- Sylvia Kamens and Jack Reimer

The Kaddish is among the best known and most frequently recited Jewish prayers. It is recited during the eleven months of mourning and on the subsequent anniversaries of the death of a loved one. The Kaddish was not originally intended as a prayer for mourners and does not include references to death. It seems altogether silent about those thoughts that are likely to fill the mourner's mind and heart. And yet, the Kaddish makes several vital affirmations which relate directly to the mourner. The Kaddish offers a reassurance of inner peace and serenity. The Kaddish challenges mourners to contribute their energies to the making of a better world. Reciting the Kaddish is a link with the past, a gracious way to honor the dead and ennoble the living.

Kaddish Yatom - Mourners Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמָא מְכָל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא
וְנִחַמְתָּא, וְדַאמִירוֹ בְּעָלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן

Leader: Yitgadal v'yitkadash sh'mei raba

All: Amen.

Leader: B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomaichon
uvchaiyei d'chol beit Yisrael ba'agalah uvizman kariv v'imru

All: Amen. Yehei sh'mei raba m'varach l'olam ulalmei almay yitbarach.

Leader: *Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar
v'yitaleh v'yithalal shemei d'kudsha*

All: *B'rich hu*

Leader: Le'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata
da'amiran b'alma v'imru

All: *Amen.*

Leader: Y'hei sh'lamah raba min sh'maiah v'chayim aleinu v'al kol Yisrael v'imru

All: *Amen.*

Leader: Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol
yoshvei teiveil v'imru

All: *Amen.*

*Note: Some Jewish communities add "ve'al kol yoshvei teiveil" to the Kaddish,
extending the blessing for peace to all who dwell on earth, and not just to the whole
people of Israel. All are welcome to use the language they prefer.*

Leader: Let God's name be made great and holy in the world that was created as God
willed. May God complete the holy realm in your own lifetime, in your days, and in the
days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with
awe, embellished, and revered; and may the blessed name of holiness be hailed,
though it be higher by far than all the blessings, songs, praises, and consolations that
we utter in this world. And say: Amen.

Leader: May Heaven grant a universal peace, and life for us, and for all Israel. And say:
Amen. May the One who creates harmony above, make peace for us and for all Israel,
and for all who dwell on earth. And say: Amen.

Have an easy fast and a soul-cleansing sleep!

Service Guide for Yom Kippur Morning

Yom Kippur, the Jewish Day of Atonement, is the most sacred moment in the Jewish year. Long ago when the Temple stood in Jerusalem, the holiest person, the high priest, entered the holiest place, the Holy of Holies, on this holiest day, Yom Kippur, and offered an atonement sacrifice for the sins of the people. For two thousand years we have had no Temple, no sacrifices, and no high priest. Instead, wherever people gather to pray, that becomes a fragment of the Temple. Whenever we offer God a broken heart, that is more precious to God than sacrifice. And when we admit our wrongdoings and ask for God's forgiveness, we too find atonement. That is the meaning of the day.

- Rabbi Sir Jonathan Sacks on BBC World Service Yom Kippur '03

Ecclesiastes Rabbah 8.18

Two things are both near to you and far,
both far from you and near:
Teshuvah is near to you, yet far,
and far from you, yet near.
And death is near to you, yet far,
and far from you, yet near.

Return Again

Shlomo Carlebach

Return again, return again, return to the land of your soul
Return again, return again, return to the land of your soul
Return to what you are, return to who you are, return to where you are
born and reborn again

Birchot HaShachar -Morning Blessings

מָה טוֹב וְהָלַךְ יַעֲקֹב מִשְׁכְּנֵי יִשְׂרָאֵל: וְאָנִי בָרַב חֲסִדִּים אָבוֹא בֵּיתָךְ
אֲשֶׁתְּחַוֶּה אֶל הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ: יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתָךְ וּמִקוֹם
מִשְׁכַּן כְּבוֹדְךָ: וְאָנִי אֲשֶׁתְּחַוֶּה וְאֶכְרַע אֲבָרְכָה לְפָנֶי יְהוָה עוֹשִׂי: וְאָנִי
תְּפִלַּתִּי־לְךָ יְהוָה עַתָּה רְצוֹן אֱלֹהִים בָּרַב־חֲסִדִּים עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Mah tovu ohalecha Ya'akov, mishkenotecha Yisrael.

Va'ani b'rov chasdecha avo veitecha, eshtachaveh el heichal kodshecha b'yisratecha.

Adonai ahavti m'on beitecha, um'kom mishkan k'vodecha.

V'ani eshtachaveh v'echra'ah, evre'chah lifnei Adonai osi.

V'ani t'filati lecha Adonai, eit ratzon, Elohim b'rov chasdecha, aneini be'emet yishecha.

How goodly are your tents, O Jacob, your dwelling places, O Israel. As for me, drawn by Your love, I come into Your house. I lay me down in a humble surrender before Your holy shrine in awe. Great One, how I love Your house's site, adore Your glory's dwelling place. As for me, I fall in prayer, my body I bend down. I greet, I bless, I bend the knee before the One who fashions me. And as for me, my prayer is for You: may it be a time of desire. O, God, in the abundance of Your love, respond to me in truth, with Your help.

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא

Elohai neshama shenatata bi t'hora hi.

God, the soul You have given me is pure.

Note: There are many names for God. Some people are better able to relate to some names than others. For this part of the service, which is about the simple miracles of our lives and our bodies, we've chosen to use the name "Chei ha'Olamim," "Life of all Worlds," instead of the more traditional "Melech ha'Olam," "Ruler of the World." Feel welcome to use whichever language you prefer throughout the service.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) אֲשֶׁר נָתַן לַשָּׁכּוֹי
בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam)i asher natan lasechvi vina l'havchin bein yom uvein laila.

All: Blessed are You, our God, life of all the worlds, who gives the bird of dawn the discernment to tell day from night.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) רוֹקֵעַ הָאָרֶץ עַל
הַמַּיִם

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) roka ha'arets al hamayim.

All: Blessed are You, our God, life of all the worlds, who stretches forth the earth upon the waters.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) פּוֹקֵחַ עֵוְרִים:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) pokei'ach ivrim.

All: *Blessed are You, our God, life of all the worlds, who causes the blind to see.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) מַלְבִּישׁ עֲרֻמִּים:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) malbish arumim.

All: *Blessed are You, our God, life of all the worlds, who clothes the naked.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) מַתִּיר אֲסוּרִים:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) matir asurim.

All: *Blessed are You, our God, life of all the worlds, who makes the captive free.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) זוֹכֵף כְּפוּפִים:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) zokeif k'fufim.

All: *Blessed are You, our God, life of all the worlds, who raises up the humble.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) הַמְּכִין מַצְעָדֵי גֶבֶר:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) hameichin mitzadei gaver.

All: *Blessed are You, our God, life of all the worlds, who makes firm a person's steps.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂה לִי כָּל צָרָכִי:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asah li kol tzarki.

All: *Blessed are You, our God, life of all the worlds, who acts for all my needs.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) אוֹזֵר יִשְׂרָאֵל
בְּגִבּוּרָה:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) ozer
Yisrael bigvurah.

All: *Blessed are You, our God, life of all the worlds, who girds Israel with strength.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) עוֹטֵר יִשְׂרָאֵל
בְּתִפְאָרָה:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) oter
Yisrael b'tifarah.

All: *Blessed are You, our God, life of all the worlds, who crowns Israel with splendor.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂנִי בְצַלְמוֹ:

Leader: Baruch ata Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asani
b'tzalmo.

All: *Blessed are You, our God, life of all the worlds, who made me in Your image.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂנִי בְּנֵי חוֹרִין:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asani
b'nei chorin.

All: *Blessed are You, our God, life of all the worlds, who made me free.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) שֶׁעָשָׂנִי יִשְׂרָאֵל:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam) she'asani
Yisrael.

All: *Blessed are You, our God, life of all the worlds, who made me of the people Israel.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים (מֶלֶךְ הָעוֹלָם) הַנּוֹתֵן לַיָּעֹף כֹּחַ:

Leader: Baruch atah Adonai Eloheinu chei ha'olamim (melech ha'olam)
ha-notein l'ayeif koach.

All: *Blessed are You, our God, life of all the worlds, who gives strength to the weary.*

In recognition of the miracle of the human body, we acknowledge the artistic and functional brilliance of its creator:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,
וּבְרָא בּוֹ נְקָבִים וְנִקְבִּים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ,
שָׂאם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסָּתֵם אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמוֹד לִפְנֵיךָ אֶפְלוּ שָׁעָה אַחַת. בָּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָל בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת:

Baruch atah Adonai, Eloheinu melech ha'olam, asher yatzar et ha'adam b'chochmah,
uvarah bo n'kavim n'kavim, chalulim chalulim, galu'i v'yadu'ah lifnei chisei k'vodecha,
she'im y'pateiach echad meihem, oh yisateir echad meihem, ee efshar l'hitkayem
v'la'amod l'fanecha, afilu sha'ah echad. Baruch atah Adonai, rofei kol basar u'mafli
la'asot.

Blessed are You, the Architect, our God, sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before You that if one of these passageways is open when it should be closed, or blocked up when it should be free, one could not stay alive to stand before You. Blessed are You, our God, the wondrous healer of our flesh.

“Open up to me my sister!” -

Rabbi Yasa said: “The blessed Holy One declared to Israel:

Open up **to** me, my children, a gate of *teshuva* narrow as a needle's eye,
and I shall open up **for** you a gateway wide enough for wagons and for coaches to come through.

-Song of Songs Rabbah 25.2; Yalkut Shimoni on Song of Songs 5.2

Psalm 92 (On Shabbat)



מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת
טוֹב לַהֲדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן
לְהַגִּיד בַּבֹּקֶר חֹסֶדְךָ וְאַמוּנָתְךָ בַּלַּיְלוֹת
עַל־יָעֲשׂוֹר וְעַל־נָבֶל עָלִי הַגִּיּוֹן בְּכִנּוֹר
כִּי שִׂמַּחְתָּנִי יְהוָה בַּפֶּעַלְךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרֵנָן
מִה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמָקוֹ מִחֹשְׁבֹתֶיךָ
אִישׁ בָּעַר לֹא יֵדַע וְכֹסִיל לֹא־יָבִין אֶת־זֹאת
בִּפְרֹחַ רִשְׁעִים | כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱוֹן
לְהַשְׁמָדָם עַד־יָעַד וְאַתָּה מָרוֹם לְעַלְמֵי יְהוָה
כִּי הִנֵּה אֵיבֶיךָ | יְהוָה כִּי־הִנֵּה אֵיבֶיךָ לֹא־בָדוּ יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן
וְתִרְם כְּרָאִים קִרְנֵי בִלְתִּי בְּשָׁמֹן רֵעָנָן
וְתִבָּט עֵינֵי בְּשׁוּרֵי בָקָמִים עָלִי מְרַעִים תִּשְׁמַעְנָה אֲזָנֵי
צַדִּיק כְּתֹמֶר יִפְרֹחַ כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה
שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ
עוֹד יִנּוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ
לְהַגִּיד כִּי־יֵשֶׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ

Mizmor shir l'yom haShabbat. Tov l'hodot l'Adonai u'l'zamer l'shimcha elyon.
L'hagid baboker chas'decha, ve'emunat'cha baleilot.
Alel asor va'alel navel, alel higayon b'chinor.
Ki simach'tani Adonai b'foa'lecha, b'ma'aseih yadecha aranein.
Ma Gadlu ma'asecha Adonai, me'od amku mach'she'votecha.
Ish ba'ar lo yeida, uch'sil lo yavin et zot. Bifro'ach resha'im k'mo eishev, va'ya'tzitzu
kol poalei aven, l'hisham'dam adei ad. V'atah marom l'olam Adonai. Ki hi'nei
oy'vecha Adonai, ki hi'nei oy'vecha yoveidu, yitpardu kol po'alei aven. Vatarem
ki'r'eim karni, baloti bashemen ra'anan. Vatabeit eini b'shurai bakamim alai m'rei'im
tishmana oznai.
Tzadik katamar yif'rach, k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafrichu.
Od y'nuvun b'seivah, d'sheinim v'ra'a'nanim yi'hiyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

A song with musical accompaniment for the Sabbath day. It is good to give thanks to Adonai, and to sing to Your name, O Most High. To declare in the morning Your kindness and Your faith at night. Upon a ten-stringed harp and upon a psaltery, with speech upon a harp. For You have made me happy Adonai, with Your work; with the work of Your hands I shall exult. How great are Your works, Adonai! Your thoughts are very deep. A boorish person does not know; neither does a fool understand this. When the wicked flourish like grass, and all workers of violence blossom, only to be destroyed forever. But You remain on high forever, Adonai. For behold Your enemies, Adonai, for behold Your enemies will perish; all workers of violence will scatter. But You have raised my horn like that of a wild ox; to soak me with fresh oil. My eye has gazed upon those who stare at me [with envy]; when evildoers rise up against me, my ears hear [them]. The righteous one flourishes like the palm; growing as a cedar in Lebanon. Planted in the house of Adonai, in the courts of our God they will flourish. They will yet grow in old age; fat and fresh will they be. To declare that Adonai is upright, my rock in Whom there is no injustice.

Pitchu Li - Psalm 118:19

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אֲבֹא בָם אוֹדֶה יְהוָה
זֶה הַשַּׁעַר לַיהוָה צַדִּיקִים יָבֹאוּ בוֹ

Pitchu li sha'arei tzedek, avo vam odeh Yah
Zeh ha'sha'ar l'Adonai, tzadikim yavo'u vo

Open for me the gates of justice, I will enter and give thanks to God
This is the gate for Adonai; righteous people will enter through it.

Ashrei - Psalm 145

(translation on page 180-181)

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעָם שֶׁכָּכָה לוֹ אֲשֶׁרִי הָעָם שִׁיְהוָה אֱלֹהָיו:

Ashrei yoshvei veitecha, od yehalelucha selah.

Ashrei ha'am shekacha lo, ashrei ha'am she'Adonai elohav.

תְּהִלָּה לְדָוִד אֲרוֹמֶמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל-יּוֹם אֲבָרְכְּךָ וְאַהֲלִלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

Tehilah l'David, aromimcha elohai hamelech, va'avarcha shimcha le'olam va'ed.

B'chol yom avarcheka, v'ahalela shimcha l'olam va'ed.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דּוֹר לְדּוֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ וַיְגִידוּ:

Gadol Adonai um'hulal me'od, v'ligdulato ein cheiker.
Dor l'dor yishabach ma'asecha, ug'vurotecha yagidu.

הַדָּר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֵזוֹ נּוֹרָאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתֶךָ אֶסְפְּרָנָה:

Hadar k'vod hodecha, v'divrei niflotecha asicha.
Ve'ezuz norotecha yomeiru ug'dulat'cha asaprenah.

זֶכֶר רַב־טוֹבָךָ יִבְיְעוּ וְצִדְקָתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה אֶרֶךְ אַפִּים וּגְדֹל־חֶסֶד:

Zeicher rav tuv'cha yabiyu, v'tzid'kat'cha yeraneinu.
Chanun verachum Adonai, erech apayim ug'dal chasad.

טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ וְחִסְדֶּיךָ יִבְרַכְכוּכָה:

Tov adonai lakol, v'rachamav al kol ma'asav.
Yoducha Adonai kol ma'asecha, va'chasidecha yevarchucha.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:

K'vod malchutecha yomeiru, ug'vurotecha y'dabeiru.
L'hodi'a livnei ha'adam g'vurotav, uchvod hadar malchuto.

מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדָר:
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

Malchutecha malchut kol olamim, umemshaltecha b'chol dor vador.
Someich Adonai l'kol hanoflim, v'zokeif l'chol hak'fufim.

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

Einei chol elecha y'sabeiru, v'ata notein lahem et achlam b'ito.

Poteiach et yadecha, umasbi'ah l'chol chai ratzon.

צדיק יהוה בכל־דרכיו וחסיד בכל־מעשיו:

קרוב יהוה לכל־קראיו לכל אשר יקראהו בְּאַמֶּת:

Tzadik Adonai b'chol derachav, v'chasid b'chol ma'asav.

Karov adonai l'chol korav, l'chol asher yikra'uhu ve'emet.

רצון־יראיו יעשה ואת־שועתם ישמע ויושיעם:

שומר יהוה את־כל־אהביו ואת כל־הרשעים ישמיד:

R'tzon y'rei'av ya'aseh, v'et shavatam yishma v'yoshi'eim.

Shomer Adonai et kol ohavav, v'eit kol har'sha'im yashmid.

תהלת יהוה ידבר פי ויברך כל־בשר שם קדשו לעולם ועד: ואנחנו נברך:

יה מעתה ועד־עולם הללויה:

Tehilat Adonai yedabeir pi, vivareich kol basar sheim kodsho le'olam va'ed.

Va'anachnu nevareich Yah, mei'ata v'ad olam, halleluyah

Happy are those who dwell in Your house, they will praise You yet again.

Happy is the people whose lot is such. Happy is the people for whom the Eternal is God.

A psalm of praise by David: I will exalt You, my God, the Sovereign. I will bless Your name for ever and ever. Every day I will bless You. I will praise Your name for ever and

ever. Great is the Eternal and very worthy of praise. There is no probing God's greatness. One generation will acclaim what You have done to another. They will tell of Your mighty acts. I will discuss the majestic glory of Your beauty, and the instances of Your wonders. They will talk of the power of Your awesome deeds. I will relate Your greatness. They will give expression to the abundance of Your goodness. They will sing of Your righteousness. God is gracious and merciful, long on patience and great in caring. God is good to all, and God's mercy is upon all that has been done. All that You have done will give thanks to You, God, and those who care for You will bless You.

They will talk of the glory of Your empire. They will speak of Your might. To make known to humanity Your mighty deeds, and the glorious majesty of Your realm. Your domain is a realm for all ages. Your reign is for each generation. God supports all those who fall. The Eternal raises all who are bowed over. The eyes of all look expectantly to

You. You give them their food in its proper time. You open Your hand, giving sufficient contentedness to all living things. God is righteous in all ways, caring to all that has been created. God is near to all who call, to all who call on the Holy One in truth. God does the will of those who feel awe. The Eternal hears their cry and saves

them. God watches over all those who express love. God destroys all the wicked. My mouth will speak the praise of the Sovereign. All animate beings will bless God's holy name for ever and ever. We will bless the Holy One from now to eternity. Halleluyah.

L'dor vador - from generation to generation - means that we learn from the past in order to create a future. We are merely temporary characters in the huge story of life. Our loved ones teach us and set an example for us and we carry it forward as best we can.

- David Gregory

Kol Haneshamah - Psalm 150

הָלְלוּ יְהוָה | הָלְלוּ-אֵל בְּקֹדֶשׁוֹ הָלְלוּהוּ בְּרָקִיעַ עֲזוֹ:
הָלְלוּהוּ בְּגִבּוֹרֹתָיו הָלְלוּהוּ כְּרֹב גְּדֻלוֹ:

Halleluyah, hallelu el b'kodsho, halleluhu birkia uzo.

Halleluhu bigvurotav - halleluhu k'rov gudlo.

הָלְלוּהוּ בְּתַקַּע שׁוֹפָר הָלְלוּהוּ בְּנֶגֶב וְכִנּוֹר:
הָלְלוּהוּ בְּתֹף וּמַחּוֹל הָלְלוּהוּ בְּמִנִּים וְעוּגָב:

Halleluhu b'teika shofar, halleluhu b'neivel v'chinor

Halleluhu b'tof umachol, halleluhu b'minim v'ugav.

הָלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הָלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

Halleluhu b'tzil tzelei shama, halleluhu b'tzil tzelei t'ruah

כָּל הַנְּשָׁמָה תְּהִלַּל יְהוָה הָלְלוּ-יְהוָה:

Kol haneshamah t'halleil ya, halleluyah...

Call out to God in heaven's holy place. Exclaim to God across the firmament. Shout to God for God's mighty deeds. Proclaim to God as loud as God is great. Blast out for God with piercing shofar sound. Strum to God with sweet lute and strings. Drum to God with mighty rhythm. Dance to God with joyous abandon. Sing out to the Creator with strings and husky flute! Sing out to the Eternal with cymbals that resound! Let every living thing praise God, Halleluyah.

Hashiveinu - Lamentations 5:21

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֵדֶם.

Hashiveinu, Adonai eilecha, v'nashuva,
Chadeish Yameinu ke'kedem.

Turn us back Adonai, to You, and we will turn.
Renew our days as before

May I return to my true self and be strengthened as I continue my journey of Tikkun HaLev (repairing the heart), Tikkun HaNefesh (repairing the soul), and Tikkun Olam, (repairing the world).

Hashiveinu: Return Us

By Kohenet Ilana Joy Streit

Return us to ourselves. Return us to
each other
Return us to the earth. Return us to our
Land: the land beneath our feet
Return us to This Moment
Return us to our knowing,
remembering that we know
Return us to our rhythms. Return us to
our drums
Return us to sleep in the middle of the
night
Return us to our deepest desires, our
shared loves, our clear visions
Return us to our bodies
to our breath
to breathing easily
Return us to knowing
how beautiful we are
Return us to ourselves
Return us to each other
Return us to our good questions
our bare feet

our brilliant minds
our singing voices
Return us to falling in love
with ourselves
and each other
Return us to our Shrines
and to our shrine-keeping
Return us to our places of peacemaking
Return us to trusting each other
and ourselves
Return us
turn us
and we will dance and be held
and behold that we are whole
and be in harmony with You
Return us
keep turning us
for everything is within us
for Torah will keep coming out of us
for sweetness is
within us
and longs to return to You

Nishmat Kol Chai - A Blessing for All of Creation

Nishmat is a prayer to teach us how to pray. Even with the ugliness of the world, we know that there are stories of courage that act as a wondrous moment of brightness during a dark time, but we may not know how to express thanks or wonder. Learning to praise those moments while acknowledging the pain in the world is a constant challenge in prayer. We can remember those stories which give us hope, and we can try to be thankful for them so that we are ready to celebrate the good in the world once the smoke clears and we can sense it clearly.

- Rabbi Phillip Gibbs

נְשִׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ
וְרוּחַ כָּל בָּשָׂר תִּפְאֶר וְתִרְוַמָּם זְכָרְךָ מִלְכָּנוּ תָּמִיד
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu v'ruach kol basar
T'fa'eir utromeim zichrecha, malkeinu, tamid, min ha'olam ve'ad ha'olam Atah Eil.

The soul of every living thing shall bless Your name, Adonai, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of You, our sovereign one. From one eternity to another, You alone are God.

אֱלֹהֵינוּ מְלֵא שִׁירָה בָּיָם
וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גָּלוּי, וְשִׁפְתֹתֵינוּ שִׁבַּח כְּמֶרְחָבֵי רָקִיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכֶכֶל, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לְךָ יְהוָה אֱלֹהֵינוּ
וְאַלֵּהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ וְלִבְרַךְ אֶת שְׁמֶךָ
עַל אַחַת מֵאַלְף אֵלֶּף אֵלֶּף אֵלֶּפֶים וְרִבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ
עִם אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ וְעַמָּנוּ

Ilu finu malei shirah kayam, ulshoneinu rinah kahamon galav, v'siftoteinu shevach
k'merchavei rakia, v'eineinu m'irot kashemesh v'chayareiach, v'yadeinu frusot
k'nishrei shamayim, v'ragleinu kallot ka'ayalot, ein anachnu maspikim l'hodot l'cha,
Adonai Eloheinu vei'Elohei avoteinu v'imoteinu, ul'vareich et sh'mecha, al achat
mei'alef elef alfei alafim v'ribi r'vavot p'amim, hatovot she'asita im avoteinu,
v'imoteinu, v'immanu.

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle - we would never have sufficient praise for You, Adonai, our God, God of our ancestors, nor could we bless Your name enough for even one small measure of the thousands upon thousands of the times of goodness, when You acted for our ancestors and us.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּי רָם וְנִשָּׂא

Ha'Eil b'ta'atzumot uzecha, hagadol bichvod sh'mecha, hagibor lanetzach, v'hanora
b'norotecha, hamelech hayoshev al kissei ram v'nissa.

Divinity so consummate in strength, so abundant in the glory of Your name, so great unto eternity, so awesome in Your awe-inspiring deeds, the Sovereign One, presiding on Your lofty and exalted throne.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ

Shochein ad, marom v'kadosh sh'mo.

Forever dwelling in the heights, forever holy is God's name.

בְּרָכוֹת וְהוֹדָאוֹת מְעַתָּה וְעַד עוֹלָם
בָּרוּךְ אַתָּה יְיָהּ, אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת אֲדוֹן
הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הָעוֹלָמִים

B'rachot v'hoda'ot mei'atah v'ad olam.

Baruch Atah Adonai, Eil melech gadol batishbachot, Eil ha'hoda'ot, adon hanifla'ot,
habocheh b'shirei zimrah, Melech, Eil, chei ha'olamim.

All blessings and all thanks, from now until eternity. Blessed are You, Adonai, the sovereign divine, so great in praises, God of all thanksgiving, source of wondrous deeds, who takes pleasure in our song and melody. Blessed in the One who lives eternally.

Chatzi Kaddish

(All rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: Amen אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchaye
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha

All: B'rich hu בְּרִיךְ הוּא

Leader:
לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמִירוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: Amen אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Barchu - Call to Prayer

(all rise)

בָּרְכוּ אֶת יְהוָה הַמְּבָרָךְ.

Leader: Barchu et Adonai ham'vorach
Bless the Eternal, the Source of all Blessing.

בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

All: **Baruch Adonai ham'vorach le'olam va'ed**
Blessed is the Eternal, the Source of all Blessing, forever.

בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Leader: Baruch Adonai ham'vorach le'olam va'ed
Blessed is the Eternal, the Source of all Blessing, forever.

(be seated)

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים וּמַאֲוִיר
עֵינֵי הַמַּחְכִּים לְסִלִּיחָתוֹ יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת
הַכֹּל.

Baruch Atah Adonai Eloheinu, Melech ha'olam, hapotei'ach lanu sha'arei rachamim
umei'ir einai hamachakim lislichato, yotzeir or uvorei choshech, oseh shalom uvorei et
hakol.

Blessed are You, Eternal One, our God, the sovereign of all worlds, You who open up
for us the gates of mercy, and who light with Your forgiveness the eyes of those who
love You, who fashion light and create darkness, maker of peace and creator of all.

On weekdays:

הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד
מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּל־שֶׁ בְּחָכְמָה עָשִׂיתָ, מְלָאָה
הָאָרֶץ קִינָנְךָ. תִּתְבָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ, וְעַל מַאֲוִרֵי
אוֹר שֶׁעָשִׂיתָ וּפְאָרוֹךְ סֶלָה.

Hamei'ir la-aretz v'ladarim aleha b'rachamim, uvtuvo m'chadeish b'chol yom tamid
ma'asei v'reishit. Mah rabu ma'asecha Adonai, kulam b'chochmah asita, mal'ah
ha'aretz kinyanecha. Titbarach Adonai Eloheinu al shevach ma'asei yadecha, v'al
m'orei or she'asita y'fa'arucha selah.

You who in Your mercy give light to the earth and its inhabitants, and in Your goodness
do perpetually renew each day Creation's wondrous work, how great Your deeds,
Adonai! in wisdom You have made them all. The earth is filled with Your
accomplishments. Be blessed, redeeming power, in celebration of Your handiwork,
and for the luminaries that You made. Let all declare Your greatness.

On Shabbat:

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחוּךָ, וְהַכֹּל יֵאמְרוּ, אֵין קָדוֹשׁ כִּיְהוָה. הַכֹּל
יְרוֹמְמוּךָ סֶלָה, יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם דְּלֹתוֹת שַׁעֲרֵי מִזְרַח,
וּבוֹקֵעַ חֲלוֹנֵי רָקִיעַ, מוֹצִיא חֶמֶה מִמְּקוֹמָהּ, וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ,
וּמַאִיר לְעוֹלָם כָּלוֹ וְלִיוֹשְׁבָיו, שֶׁפָּרָא בְּמִדַּת הַרַחֲמִים. הַמַּאִיר לָאָרֶץ
וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.

Hakol yoducha, v'hakol y'shabchucha, v'hakol yomru, ein kadosh k'Adonai. Hakol
y'romemucha selah, yotzer hakol. Ha'Eil hapoteiach b'chol yom daltot sha'arei
mizrach, uvokeiah chalonei rakia, motzi chamah mimkomah, ulvanah mimchon
shivtah, ume'ir la'olam kulo ul'yoshvav, shebara b'midat harachamim. Hamei'ir
la'aretz v'ladarim aleha b'rachamim. Uvtuvo m'chadeish b'chol yom tamid ma'aseih
v'reishit.

Let all beings acknowledge You, all cry praise to You, and all declare: There is none as
holy as Adonai! Let all beings hold You in the highest reverence, You, the fashioner of
all. The God who opens up each day the doors and gateways of the East, who bursts
open the windows of the heavens' dome, bringing forth the sunlight from its place and
moonlight from its seat of rest, providing light for the entire world and for its creatures
- all of whom divinity, in boundless love, brought into being. Bringer of light, with
tender care, upon the earth and its inhabitants, in goodness You renew each day
perpetually Creation's wondrous work.

אור חדש על ציון תאיר, ונזכה כלנו מהרה לאורו. ברוך אתה יהוה,
יוצר המאורות.

Or chadash al Tzion ta'ir, v'nizkeh chulanu m'heirah I'oro. Baruch Atah Adonai.
yotzer ham'orot.

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its
light. Blessed are You, Adonai, the shaper of the heavens' lights.

Every day, Creation is renewed.
Wake up and see unfolding
In the spreading light of dawn,
The world and all it contains
Coming into being, new, fresh,
Filled with divine goodness
And love.

Every day, Creation is renewed.
Reflected in the great lights
We see a new day,
One precious day,
Eternity.

- Rabbi Sheila Peltz Weinberg



Ahavah Raba - Great Love

אהבה רבה אהבתנו, יהוה אלהינו, המלה גדולה ויתרה חמלת עלינו.
אבינו מלכנו, בעבור אבותינו שבטחו בך, ותלמדם חקי חיים, כן
תחננו ותלמדנו. אבינו, האב הרחמן, המרחם, רחם עלינו, ותן בלבנו
להבין ולהשכיל, לשמע, ללמד וללמד, לשמר ולעשות ולקיים את כל
דברי תלמוד תורתך באהבה.

Ahavah rabah ahavtanu Adonai Eloheinu chemla g'dolah viteirah chamalta aleinu. Avinu malkeinu ba'avoor avoteinu shebatchu v'cha vat'lamdeim chukei chaim kein t'chaneinu ut'lamdeinu avinu ha'av harachaman, ham'racheim racheim aleinu v'tein b'libeinu l'havin ul'haskil lishmoa lilmod ul'lameid lishmor v'la'asot ul'kayeim et kol divrei Talmud toratecha b'ahavah.

With an abounding love, You love us, our nurturer, our God. With great compassion do You care for us. Our sovereign, just as our ancestors placed their trust in You, and You imparted to them laws of life, so be gracious to us too, and teach us. Our source, our loving parent who cares for us, be merciful with us and place into our hearts the ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all the wisdom that is in Your Torah.

וְהָאֵל עֵינֵינוּ בְּתוֹרָתְךָ, וְדָבַק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּינוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם נָעַד. כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בְּטַחָנוּ, נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.
וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ, כִּי
אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ בְּחֵרֶת מְכַל עַם וְלָשׁוֹן. וְקִרְבַּתֵּנוּ לְשְׁמֶךָ
הַגָּדוֹל סֵלָה בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בָּרוּךְ אַתָּה יְהוָה,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

V'ha'eir eineinu b'toratecha v'dabeik libeinu b'mitzvatecha
V'yacheid l'vaveinu l'ahava ul'yira et sh'mecha
V'lo neivosh l'olam va'ed
Ki b'sheim kodsh'cha hagadol v'hanora batachnu nagila v'nismecha bishu'atecha
V'havi'einu l'shalom mei'arba kanfot ha'arets v'tolichenu kom'miut l'artzeinu ki eil
po'eil yishu'ot atah, uvanu vacharta mikol am v'lashon. V'keiravtanu l'shimcha
hagadol selah be'emet. L'hodot l'cha ul'yached'cha b'ahavah. Baruch atah Adonai
oheiv amo Yisrael.

Enlighten us with Your Torah; cause our hearts to cling to Your commandments. Make our hearts one, to love Your name and be in awe of it. Keep us from shame today and always, for we have trusted in Your holy, great and awesome name. May we be glad, rejoicing in Your saving power, and may You reunite our people from the four corners of the earth, leading us with pride to our land. For You are the redeeming God and have brought us near to Your great name, to offer thanks to You and lovingly declare Your unity. Blessed are You, our God, who loves Your people Israel.

Praise me, says God. I will know that you love me.
Curse me, says God. I will know that you love me.
Praise me or curse me, I will know that you love me.

Sing out my graces, says God.
Raise your fist against me and revile, says God.
Reviling is also praise, says God.



But if you sit
Fenced off in your apathy,
If you look at the stars and yawn, says God,
If you see suffering and don't cry out,
If you don't praise and don't revile,
Then I created you in vain, says God.

- Aaron Zeitlin

Shema

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Shema Yisrael, Adonai Eloheinu, Adonai echad.

Listen, Israel - the Eternal is God, the Eternal is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto le'olam va'ed.

Blessed is the name and glory of God's realm, forever.

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיהָ, בְּכָל לִבָּבָהּ, וּבְכָל נֶפֶשׁ, וּבְכָל מְאֹדָהּ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מֵצִוֶּה הַיּוֹם, עַל לִבָּבָהּ. וְשִׁנְתָם לְבָנִיהָ,
וְדִבְרֹתָ בָּם, בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבְלִכְתָּהּ בְּדֶרֶךְ, וּבְשִׁכְבָּהּ, וּבְקוּמָהּ. וְקִשְׁרָתָם
לְאוֹת עַל גְּדָהּ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיהָ. וְכִתְבָתָם עַל מְזֹזוֹת בֵּיתָהּ
וּבְשַׁעֲרֶיהָ.

V'ahavta eit Adonai Elohecha b'chol l'vavcha uv'chol nafshecha uv'chol me'odecha. V'hayu had'varim ha'eileh asher anochi m'tzavcha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivtecha b'veitecha uv'lechtecha vaderech uv'shochbecha uvekumecha uk'shartam le'ot al yadecha v'hayu l'totafot bein einecha uch'tavtam al mezuzot beitecha uvisharecha.

And you must love The One, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מִצְוֹתַי, אֲשֶׁר | אֲנִכִּי מִצְוָה | אֶתְכֶם הַיּוֹם,
לְאַהֲבָה אֶת יְהוָה | אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכֹל | לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנִתְּנִי
מִטָּר | אֲרֻצְכֶם בְּעֵתוֹ, יוֹרָה וּמִלְקוֹשׁ, וְאַסַּפְתָּ דָגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ.
וְנִתְּנִי | עֵשֶׂב | בְּשִׂדְךָ לְבִהְמֹתֶךָ, וְאֶכְלֹתָ וְשָׂבַעְתָּ. הַשְּׁמֵרוּ לָכֶם פֶּן יִפְתָּה
לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה |
אֵף יְהוָה בָּכֶם, וְעָצָר | אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִאֲדָמָה לֹא תִתֵּן
אֶת יְבוּלָהּ, וְאֲבַדְתֶּם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יְהוָה נָתַן לָכֶם.
וְשָׁמַתֶּם | אֶת דְּבָרֵי | אֱלֹהֵי עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם, וְקִשְׁרְתֶּם | אֶתֶם
לְאוֹת | עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין | עֵינֵיכֶם. וְלִמְדַתֶּם | אֶתֶם | אֶת
בְּנֵיכֶם לְדֹבֵר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְכִתְבֹתֶם | עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן | יִרְבוּ | יְמֵיכֶם וַיְמִי בְנֵיכֶם |
עַל הָאֲדָמָה | אֲשֶׁר נָשָׂבַע | יְהוָה לְאַבְתִּיכֶם וְאִמּוֹתֵיכֶם לָתֵת לָהֶם, כִּי־מִי
הַשָּׁמַיִם | עַל הָאָרֶץ.

V'hayah im shamo'a tish'm'u el mitzvotai asher anochi m'tzaveh et'chem hayom
l'ahavah et Adonai Eloheichem ul'av'do b'chol l'vav'chem uv'chol naf'sh'chem.
V'natati m'tar ar'tz'chem b'ito yoreh umal'kosh v'asaf'ta d'ganecha v'tirosh'cha
v'yitz'harecha. V'natati eisev b'sad'cha liv'hem'techa v'achal'ta v'sava'ta. Hisham'ru
lachem pen yif'teh l'vav'chem v'sar'tem va'avad'tem Elohim acheirim
v'hish'tachavitem lahem. V'charah af Adonai bachem v'atzar et hashamayim v'lo
yih'yeh matar v'ha'adamah lo titein et y'vulah. Va'avad'tem m'heirah mei'al ha'aretz

hatovah asher Adonai notein lachem. V'sam'tem et d'varai eileh al l'vav'chem v'al naf'sh'chem uk'shar'tem otam l'ot al yed'chem v'hayu l'totafot bein eineichem. V'limad'tem otam et b'neichem l'dabeir bam b'shiv't'cha b'veitecha uv'lech't'cha vaderech uv'shach'b'cha uv'kumecha. Uch'tav'tam al m'zuzot beitecha uvish'arecha. L'ma'an yirbu y'meichem viy'mei v'neichem al ha'adamah asher nishba Adonai la'avoteichem v'imoteichem lateit lahem kiy'mei hashamayim al ha'aretz.

If you faithfully accept the opportunities for holiness that I offer you and carry them out with all your heart and all your soul, then the “Land” that is your soul will be nurtured in all its proper seasons, and you will reap a joyful harvest.

Take care not to lose your way and become misguided. For then godliness will be hidden from you, and the “Land” that is your soul will dry up, and you will be unable to survive.

Therefore, let these godly words enter your heart and soul. Carry them with you as a sign, on your arm, near your heart. Let them be reminders reflected in your eyes, the lighted gateways to your mind.

Teach them diligently and gently to your children and all who follow. Speak of them when you are at home and when you are out, when you lie down at night and when you rise in the morning. Write them on the doorposts of your homes and on your gates as reminders of God's presence. In this way, the “Land” that is your soul will flourish for as long as you live.

-Interpretive translation by Rabbi Leila Gal Berner

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ. אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתֵי, וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם. יְהוָה אֱלֹהֵיכֶם אָמֵן.

Vayo'mer Adonai el mosheh leimor: Dabeir el b'nei Yis'ra'eil v'amar'ta aleihem v'asu lahem tzitzit al kan'fei vig'deihem l'dorotam v'nat'nu al tzitzit hakanaf p'til t'cheilet. V'hayah lachem l'tzitzit ur'item oto uz'char'tem et kol mitzvot Adonai

va'asitem otam v'lo taturu acharei l'vav'chem v'acharei eineichem asher atem zonim
achareihem. L'ma'an tiz'k'ru va'asitem et kol mitz'votai viyitem k'doshim
lei'loheichem. Ani Adonai Eloheichem asher hotzei'ti et'chem mei'erezt Mitz'rayim
lih'yot lachhem leilohim. Ani Adonai Eloheichem. Adonai Eloheichem emet.

Adonai spoke to Moses, saying: Speak to the children of Israel and tell them to make for
themselves fringes on the corners of their garments throughout their generations, and
to attach a thread of blue on the fringe of each corner. They shall be to you as tzizit,
and you shall look upon them and remember all the commandments of Adonai and
fulfill them, and you will not follow after your heart and after your eyes by which you
go astray - so that you may remember and fulfill all My commandments and be holy to
your God. I am Adonai your God who brought you out of the land of Egypt to be your
God; I, Adonai, am your God. Truth.

Mi Chamocha

Who is like You
among the silent?
Mute and inscrutable
You witness our pain.

Once upon a time, the sea was split,
and Israel marveled at Your
outstretched arm.
How many have cried out since then?
How many have sunk beneath the
waves?

Centuries of innocent blood -
lives lost to hunger, war, to cruelty or
indifference;
and those who died with Your name on
their lips.
And still they perish in distance lands,
and still they languish on our chilly
streets.

Your creatures are drowning even now,
so why should we sing?

Ever-silent, hiding out in history,
You have Your reasons - or so they say.
You left us on our own, so let us give
You leave:
withdraw into Yourself;
withhold Your saving power.

And we will live on memories of joy;
and stubborn and stiff-necked, we'll
cling to hope;
and gather strength to fight the
Pharaohs when we must.
And hold fast to freedom, and celebrate
in song -
and vow that we will never be
among the silent.

- from Mishkan HaNefesh, Machzor for the Days of Awe, CCAR Press

Chatzi Kaddish

(all rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: Amen אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchaye
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha

All: B'rich hu בְּרִיךְ הוּא

Leader:
לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמִירוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: Amen אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

I still don't know whom,
I still don't know why I ask.
A prayer lies bound in me
And implores a god,
And implores a name.

I pray
In the field
In the noise of the street,
Together with the wind when, it runs before my lips,
A prayer lies bound in me,
And implores a god,
And implores a name.

- Kadya Molodowsky (Translated from Yiddish by Kathryn Hellerstein)

Amidah - The Standing Prayer

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Adonai sefatai tiftach, ufi yagid tehilatecha.

Open my lips, Eternal One, and let my mouth declare Your praise.

*(We begin with three steps forward and bow left to right.
This reminds us of our entry into the Divine presence.)*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת וּמַבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

Baruch atah Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu, Elohei Avraham, Elohei
Yitzchak, v'Eilohei Yaakov; Elohei Sarah, Elohei Rivka, Elohei Rachel, v'Eilohei Leah.
Ha'Eil hagadol hagibor v'hanora, Eil elyon, gomel chasadim tovim, v'konei hakol,
v'zocher chasdei avot v'imahot, umeivi ge'ulah livnei v'neihem l'ma'an sh'mo
b'ahavah.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of
Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah.

God the great, the mighty and the awesome, God on high, who rewards righteous
goodness, maker of all, who remembers the righteousness of our ancestors and brings
redemption before them, for the sake of Your name, in love.

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

Zochreinu l'chayim, melech chafetz ba'chayim, v'chatveinu b'seifer hachayim
l'man'cha Elohim chayim.

Remember us for life, Sovereign who wishes us to live. Write us in the Book of Life for
Your sake, Eternal God.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֶזְרַת שָׂרָה.
Melech ozer umoshi'a umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.
Sovereign, helper, deliverer and guardian, blessed are You Adonai, shield of Abraham,
helper of Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ:
מֹרִיד הַטָּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא
חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹד בַּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה

Atah gibor l'olam Adonai, m'chayei hakol Atah rav l'hoshia. Morid ha'tal. M'chalkeil chayim b'chesed, m'chayei hakol b'rachamim rabim, someich noflim v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha ba'al g'vurot umi domeh lach melech meimit um'chayeh umatzmi'ach y'shuah.

You are forever powerful, Almighty One, abundant in Your saving acts. You send down the dew. In loyalty, You sustain the living, nurturing the life of every thing, upholding those who fall, healing the sick, freeing the captive and remaining faithful to all life held dormant on the earth. Who can compare to You, Almighty God? Who can compare to You, source of all mercy, remembering all creatures mercifully, decreeing life. Faithful are You in giving life to every living thing.

מִי כָמוֹךָ אֵב הַרַחֲמִים זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים

Mi chamocha av harachamim, zocher y'tzurav l'chayim b'rachamim;

Who is like You, merciful parent, who remembers God's creatures for life with mercy?

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יְהוָה מְחִיָּה הַכֹּל.

V'ne'eman Atah lehachayot hakol. Baruch Atah Adonai m'chayei hakol.

Blessed are You, the fountain of life, who gives and renews life.

When chanting aloud:

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שֶׁמְקַדִּישִׁים אוֹתוֹ בְּשָׁמַי מָרוֹם, כַּכְּתוּב עַל
יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ. אֲזַי בְּקוֹל רַעַשׁ
גָּדוֹל אֲדִיר וְחֲזָק, מְשַׁמֵּיעִים קוֹל, מִתְנַשְּׂאִים לְעַמַּת שָׁרָפִים, לְעַמָּתָם
בָּרוּךְ יֵאמְרוּ:
בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

N'kadeish et shimcha ba'olam, k'sheim shemakdishim oto bishmei marom, Kakatuv al yad n'viecha, v'kara zeh el zeh v'amar:

Kadosh, Kadosh, Kadosh, Adonai Tz'vaot, m'lo kol ha'aretz k'vodo.

Az b'kol ra'ash gadol adir v'chazak mashmi'im kol, mitnas'im l'umat serafim, l'umatam baruch yomeiru:

Baruch k'vod Adonai mimkomo.

We sanctify Your name throughout this world, as it is sanctified in the heavens above, as it is written by Your prophet: "And each celestial being calls to another, and exclaims, Holy, holy, holy is Adonai of the Multitudes of Heaven! All the world is filled with divine glory!" And then, with quaking noises, so overwhelming in their power, they raise up their voices, rise to face the seraphim, and facing them, they say: "Blessed is the glory of Adonai, wherever God may dwell!"

מִמְּקוֹמָךְ מַלְכֵנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחְכִּים אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ
בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירָךְ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ,
כְּדָבָר הָאָמַר בְּשִׁירֵי עֲזָרָךְ.

Mimkom'cha malkeinu tofi'a, v'timloch aleinu, ki m'chakim anachnu lach. Matai timloch b'Tziyon, b'karov b'yameinu l'olam va'ed tishkon.

Titgadal v'titkadash b'toch Yerushalayim ircha, l'dor vador ul'neitzach netzachim.

Ve'eineinu tireina malchutecha, kadavar ha'amur b'shrei uzecha.

And from Your dwelling-place, our sovereign, appear and reign among us, for we wait for You. When will You reign in Zion? Soon, and in our lifetime, may You come to dwell eternally! May Your greatness and Your holiness be realized in Jerusalem, Your city, from one generation to the next, and throughout all eternities. And may our eyes behold Your realm, as has been prophesied in songs about Your power:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּהָ.
לְדוֹר וָדוֹר נָגִיד גָּדְלָךְ, וּלְנֶצַח נְצָחִים קִדְשָׁתְךָ נְקַדִּישׁ, וְשַׁבְּחָךְ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה
יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ

Yimloch Adonai le'olam, Elohayich Tziyon, l'dor vador, halleluyah.

L'dor vador nagid gadlecha, ul'neitzach netzachim k'dushatcha nakdish,

v'shivchacha Eloheinu mipinu lo yamush l'olam va'ed, ki eil melech gadol v'kadosh Atah. Baruch Atah, Adonai, hamelech haKadosh.

"May Adonai reign forever, Your God, O Zion, from one generation to the next. Halleluyah!" From one generation to the next may we declare Your greatness, and for all eternities may we affirm Your holiness, and may Your praise, our God, never be absent from our mouths, now and forever. For You are a great and holy God. Blessed are You, Adonai, the holy sovereign.

During silent Amidah, use this time to read the traditional Amidah prayers that follow in Hebrew or English, as well as the interpretive prayers. We encourage you to meditate on the Amidah Reflections on page 203-204 and, as always, to summon your own thoughts and feelings or to simply meditate silently.

When reciting silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלֻךָ סְלָה. בָּרוּךְ אַתָּה
יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

Atah kadosh v'shimcha kadosh u'kedoshim b'chol yom yehalelucha selah. Baruch Atah Adonai ha'melech hakadosh.

Holy are You. Your name is holy. And all holy beings hail You each day.

(On Shabbat, include the words in parenthesis)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רְצֵה בְּמִנוּחֵתֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
בְּאַמֶּת (וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךְ וְיָנוּחוּ בּוֹ
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרֶךָ אֱמֶת וְקִים לְעֵד.
בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ, מְקֻדָּשׁ (הַשֶּׁבֶת וְ) יִשְׂרָאֵל וְיוֹם
הַכְּפוּרִים.

Eloheinu vei'elohei avoteinu v'imoteinu, (r'tzei vimnuchateinu). Kad'sheinu b'mitzvatecha, v'tein chelkeinu b'toratecha. Sabeinu mituvecha, v'samcheinu bishuatecha. V'taheir libeinu l'avd'cha be'emet (v'hanchileinu, Adonai Eloheinu, b'ahava uv'ratson Shabbat kadshecha, v'yanuchu vo Yisrael m'kad'shei sh'mecha.) Ki atah Elohim emet udvarcha emet v'kayam la'ad. Baruch atah Adonai, m'kadesh (haShabat v')Yisrael v'Yom HaKippurim.

Our God, God of our ancestors, (take pleasure in our rest) enable us to realize holiness through Your commandments, give us our portion in Your Torah, let us enjoy the good things of Your world, and gladden us with Your salvation. (And help us to perpetuate, Eternal One, our God, with love and with desire, Your holy Shabbat, and may all Your people Israel, and all who treat Your name as holy, find rest and peace on this day.) Refine our hearts to serve You truthfully, for You are a God of truth, and Your word is truthful and endures forever. Blessed are You, Eternal One, the sovereign power over all the earth, who raises up to holiness (Shabbat) the people Israel and the Day of Atonement.

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן וְתִהְיֶה
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: אֵל קָרוֹב לְכָל קוֹרְאָיו פָּנֶה אֶל עַבְדֶּיךָ
וְחַנּוּנוֹ שְׂפוֹךְ רוּחְךָ עָלֵינוּ

Retzei adonai eloheinu b'amcha yisrael u'tefilatam b'ahavah tekabeil b'ratzon u'tehi
l'ratzon tamid avodat yisrael amecha. Eil karov l'chol korav p'nei el avdecha
v'choneinu shefoch ruchacha aleinu.

Be pleased, Adonai our God, with Your people Israel and accept our prayer in love, and
may You find pleasure always in our worship. God who is near all who call, turn toward
us and be gracious to us by sending Your spirit to us.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁיךָ
שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם,
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ:
וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תָּמִיד לְעוֹלָם וָעֶד: וְכָתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלָלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוּעָתָנוּ וְיַעֲזָרְתָנוּ
סֶלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת:

Modim anachnu lach, she'Atah hu Adonay Eloheinu v'Eilohei avoteinu v'imoteinu,
l'olam va'ed. Tzur chayeinu, magein yish'einu, Atah hu l'dor vador. Nodeh l'cha
u'nsappeir t'hilatecha, al chayeinu ham'surim, b'yadecha, v'al nishmoteinu, hap'kudot
lach, v'al nissecha, sheb'chol yom immanu, v'al nifl'otecha v'tovotecha sheb'chol eit:
erev vavoker, v'tzohorayim. HaTov ki lo chalu rachamecha. v'ham'racheim ki lo tamu
chasadecha; mei'olam kivinu lach. V'al kulam yitbarach v'yitromam shimcha,
Malkeinu, tamid l'olam va'ed. Uch'tov l'chayim tovim kol b'nei v'ritecha. V'chol
hachayim yoducha selah. Vihal'lu et Shimcha be'emet: HaEil y'shu'ateinu, v'ezrateinu
selah. Baruch Atah, Adonai, haTov Shimcha; ul'cha na'eh l'hodot.

You are our God today as You were our ancestors' God throughout the ages; firm
foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your
hand, our souls entrusted to Your care. Our sense of wonder at Your miracles and

kindness greet You daily at dawn, at dusk, and throughout the day. For all these things, Your name is blessed and raised in honor always, Sovereign of ours, forever. Write down for a good life all the people of Your covenant. Let all of life acknowledge You. May all beings praise Your name in truth. O God, our rescuer and aid, blessed are You, whose name is good, to whom all thanks are due.

Modim Anachnu Lach

Mishkan T'filah, A Progressive Siddur, p. 257

World Union for Progressive Judaism Edition

For the expanding grandeur of Creation,
Worlds known and unknown, galaxies beyond galaxies,
Filling us with awe and challenging our imaginations,
Modim anachnu lach.
For this fragile planet earth, its times and tides,
Its sunsets and seasons,
Modim anachnu lach.
For the joy of human life, its wonders and surprises,
Its hopes and achievements,
Modim anachnu lach.
For human community, our common past and future hope,
Our oneness transcending all separation, our capacity to work
For peace and justice in the midst of hostility and oppression,
Modim anachnu lach.
For high hopes and noble causes, for faith without fanaticism,
For understanding of views not shared,
Modim anachnu lach.
For all who have labored and suffered for a fairer world,
Who have lived so that others might live in dignity and freedom,
Modim anachnu lach.
For human liberties and sacred rites,
For opportunities to change and grow, to affirm and choose,
Modim anachnu lach.
We pray that we may live not by our fears but by our hopes,
Not by our words but by our deeds.
Blessed are You, Eternal One: Your name is Goodness, and You are worthy of
thanksgiving.
Baruch atah, Adonai, hatov shimcha ul'cha na'eh l'hodot.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.

Sim shalom tovah uv'rachah chein vachessed v'rachamim aleinu v'al kol Yisrael amecha.

Establish peace, goodness, blessing, grace, loving kindness and mercy upon us and
upon all Israel Your people.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם: בָּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשָּׁלוֹם.

B'seifer chayim berachah v'shalom u'farnasah tova nizacher v'nikateiv lefanecha.
Anachnu v'chol amecha beit yisrael l'chayim tovim ul'shalom. Baruch atah adonai oseh
hashalom.

In the Book of Life, with blessing, peace and proper sustenance, may we be
remembered and inscribed, we the house of Israel and all Your people, for a good life
and for peace. Blessed are You, compassionate one, maker of peace.

Questions for Reflection during the Amidah:

Who do I need to atone to? What are my regrets in terms of how I've treated the people
around me?

Are there voids or ruptures in my life that interfere with my ability to feel whole or at
peace (Shalem)? How will I bring personal healing?

What do I feel most guilty about at this time in my life? What do I need to do to make
teshuvah, to return to who I truly am?

Who do I need to forgive? What will a healthy forgiveness look like?

How do I feel about the state of our environment, our society, and my community?

What is my role in repairing them?

What am I most afraid of at this moment in my life? Are my fears keeping me safe or
holding me back?

How have I given and received love this year?

How have I succeeded in making the world a better place this year?

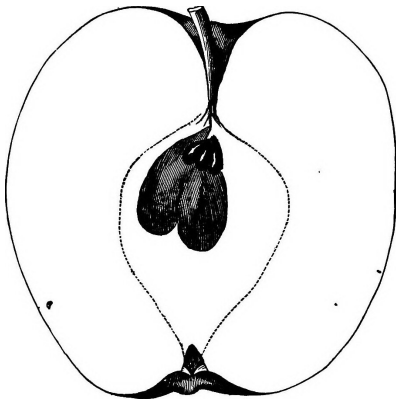
How does my life need to change in the coming year? What do I need to let go of? What
do I want to hold onto? If I only had a year to live, how would I spend my time?

How do I want people to remember me?

From "Woodstock"

by Joni Mitchell

Well maybe it's the time of year
Or maybe it's the time of man.
I don't know who I am
But life is for learning.
We are stardust; we are golden
And we've got to get ourselves
Back to the garden.



A Parent's Prayer for Patience

By Rabbi Naomi Levy

When my child tests me, teach me, God, how to respond with wisdom.
When I grow irritable, send me patience.
When my fury rages, teach me the power of restraint.
When I become fixed in my ways, teach me to be flexible.
When I take myself too seriously, bless me with a sense of humor.
When I am exhausted, fill me with strength.
When I am frightened, fill me with courage.
When I am stubborn, teach me how to bend.
When I act hypocritically, help me to align my deeds with my values.
When mundane pressures threaten to overwhelm me, help me to remember how truly blessed I am.
When I lose my way, God, please guide me on the road back to joy, back to love, back to peace, back to you. Amen

A Poem by Seth D. Riemer

Every time I listen to your pain
instead of telling you how to fix it
I make a sacrifice.
I used to be a magician
who diverted himself from his problems
by focusing on someone else's.
You might have been impressed by my
cleverness
but it did not help either of us.
At last I have been reduced to silence.
My silence can be a mirror for you.
May this offering of emptiness
give you room to heal.

*Editors' Note: Could this be God
talking?*

אֱלֹהֵי, נָצוּר לְשׁוֹנִי מִרָע וּשְׁפָתִי מִדִּבֵּר מִרְמָה וְלִמְקַלְלִי נַפְשִׁי תִדּוֹם.
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל
הַחוֹשְׁבִּים עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְסָלְקֵל מִחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן
שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אֲמָרִי פִי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ. יְהִנֵּה צוּרִי וְגֹאֲלִי: עוֹשֵׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן

Elohai, n'tzor l'shoni meira usfatai midaber mirmah. V'lim'kal'lai nafshi tidom.
V'nafshi k'afar l'kol tihyeh. Petach libi b'toratecha. Uv'mitzvotcha tirdof nafshi.
V'chol hachoshvim alai ra'ah, m'heirah hafer atzatatam v'kalkel machashav'tam. Asei
l'ma'an sh'mecha. Asei l'ma'an y'mincha. Asei l'ma'an kedushatecha. Asei l'ma'an
toratecha. L'ma'an yeichaltzun y'didecha hoshi'ah y'mincha v'aneini.
Yihyu l'ratzon imrei fi, v'hegyon libi l'fanecha, Adonai tzuri v'go'ali.
Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, v'al kol yoshvei
teivel. V'imru amen.

Dear God, protect my tongue from evil, and my lips from telling lies. May I turn away
from evil and do what is good in Your sight. Let me be counted among those who seek
peace. May my words of prayer and my heart's meditation be seen favorably, Beloved
One, my rock and my redeemer. May the one who creates harmony above make peace
for us and for all Israel, and for all who dwell on earth. And say: Amen.



Birkat HaKohanim - Elders' Blessing

Leader: Our God and God of our ancestors, grace us with the threefold blessing spoke from the mouth of Aaron and his sons. May this blessing we bestow upon our children each Shabbat reflect on us all, as we say:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ

Y'vareche'cha Adonai v'yishmerecha
May God bless you and keep you.

All: **Kein yehi ratzon** כֵּן יְהִי רָצוֹן
May it be God's will.

Leader: יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחֲנֶךָ
Ya'er Adonai panav eilecha v'yichuneka
May God cause a holy light to shine upon you and be gracious unto you.

All: **Kein yehi ratzon** כֵּן יְהִי רָצוֹן
May it be God's will.

Leader: יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֶׁם לְךָ שְׁלוֹם
Yisah Adonai panav eilecha v'yaseim l'cha shalom
May God's face be lifted toward you and may you be granted peace.

All: כֵּן יְהִי רָצוֹן
Kein yehi ratzon
May it be God's will.

A Blessing for our Beloved Fellow Travelers

With joy and gratitude, we verbally acknowledge those individuals in our community who are not Jewish and who still, in so many ways, make us who we are.

Avinu Malkeinu

(all rise)

אָבינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

All sing:

Avinu malkeinu, chaneinu va'aneinu,
Ki ein banu ma-asim.
Asei imanu tzedaka vachessed
V'hoshi'einu.



Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

אָבינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ:

Avinu malkeinu, chatanu lefanecha.

Source of life, sovereign of the universe, we have done wrong in Your presence.

אָבינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה:

Avinu malkeinu, ein lanu melech eileh atah.

Our source, our sovereign, we have no one to rule over us but You.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

Avinu malkeinu, aseih imanu lema'an shemecha.

Our source, our sovereign, help us for the honor of Your name.

אָבינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu malkeinu, chadesh aleinu shanah tovah.

Our source, our sovereign, renew for us a good year.

אָבינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ:

Avinu malkeinu, hafer atzat oy'veinu.

Our source, our sovereign, nullify the plans of any who may seek to do us harm.

אָבינוּ מַלְכֵנוּ, סֵלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ:

Avinu malkeinu, s'lach umachal l'chol avonoteinu.

Our source, our sovereign, grant forgiveness and atonement for all of our transgressions.

אָבינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu malkeinu, hachazireinu bit'shuvah shleimah l'fanecha.

Our source, our sovereign, help us to return wholeheartedly into Your presence.

אָבינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים:

Avinu malkeinu, sh'lach refuah shleimah l'cholim.

Our source, our sovereign, send complete healing to all those who ail.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu malkeinu, kotveinu b'seifer chayim tovim.

Our source, our sovereign, inscribe us for good fortune in the Book of Life.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

Avinu malkeinu, kotveinu b'seifer ge'ulah vishuah.

Our source, our sovereign, inscribe us in the Book of Redemption and Salvation.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר פֶּרֶקֶס וְכִלְכָּלָה:

Avinu malkeinu, kotveinu b'seifer parnasah v'chalkalah.

Our source, our sovereign, inscribe us in the Book of Sustenance and Livelihood.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר זְכִיּוֹת:

Avinu malkeinu, kotveinu b'seifer z'chuyot.

Our source, our sovereign, inscribe us in the book of Merit.

אָבינוּ מַלְכֵנוּ, כְּתִבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu malkeinu, kotveinu b'seifer s'lichah um'chilah.

Our source, our sovereign, inscribe us in the Book of Forgiveness and Atonement.

אָבינוּ מַלְכֵנוּ, הַצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב:

Avinu malkeinu, hatzmach lanu y'shu'ah b'karov.

Our source, our sovereign, let grow for us the tree of imminent redemption.

אָבינוּ מַלְכֵנוּ, זָכוֹר כִּי עָפָר אֲנַחְנוּ:

Avinu malkeinu, zachor ki afar anachnu.

Our source, our sovereign, remember us, though we are made of dust.

אָבינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Our source, our sovereign, be merciful to us and to all our offspring.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ:

Avinu malkeinu, aseih l'ma'an harugim al sheim kodshecha.

Our source, our sovereign, act in memory of all those who have been killed while honoring Your name.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

Avinu malkeinu, aseih l'ma'an shimcha hagadol hagibor v'hanora shenikra aleinu.

Our source, our sovereign, act in honor of Your great and mighty, awe-inspiring name, which has been called out over us for our protection.

אָבינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

All sing:

Avinu malkeinu, chaneinu va'aneinu,

Ki ein banu ma-asim.

Asei imanu tzedaka vachessed

V'hoshi'einu.

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

(be seated)

Torah Service

Leader:

אין כמוך באלהים אדני ואין כמעשיך.

Ein kamocha va'elohim Adonai v'ein k'ma'asecha.

There is none like You among the powerful, Eternal One. And there are no deeds like
Your deeds.

All:

מלכותך מלכות כל עולמים וממשלתך בכל דור ודור: יהוה מלך יהוה
מלך יהוה מלך לעולם ועד: יהוה עז לעמו יתן יהוה יברך את עמו
בשלוש.

Mal'chutecha malechut kol olamim umem'shaltecha b'chol dor vador. Adonai melech,
Adonai malach, Adonai yimloch l'olam va'ed. Adonai oz l'amo yitein Adonai yevoreich
et amo vashalom.

Your realm embraces all the worlds; Your reign covers all generations. The Eternal
reigns, has always reigned, shall reign beyond all time. The Eternal gives strength to
our people. May God bless our people with enduring peace.

Leader:

אב הרחמים היטיבה ברצונך את ציון תבנה חומות ירושלים: כי בך לבד
בטחנו מלך אל רם ונשא אדון עולמים.

Av harachamim heitiva virtzoncha et tzion. Tivneh chomot Yerushalayim. Ki v'cha
l'vad batachnu melech eil ram v'nisa. Adon olamim.

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of
Jerusalem, for in You alone we place our trust, God, sovereign, high and revered, the
life of all worlds.

(all rise)

ויהי בנסע הארן ויאמר משה קומה יהוה ויפצו איביך וינסו משנאיך
מפניך: כי מציון תצא תורה ודבר יהוה מירושלים: ברוך שנתן תורה
לעמו ישראל בקדשתו.

Leader: Va'yih binsoa ha'aron va'yomer Moshe.

**All: Kumah Adonai v'yafutzu oyivecha v'yanusu mesanecha mipanecha.
Ki mitziyon teitzei torah ud'var Adonai mi'rushlayaim. Baruch
shenatan torah l'amo Yisrael bik'dushato.**

When Moses traveled with the Holy Ark, he would say: "Arise, my God, and let Your enemies be scattered. May those who oppose You disappear from Your sight. Behold, out of Zion emerges the Torah and the words of Adonai from Jerusalem. Blessed is the gift of Torah to the People of Israel with holy intent.

**יְהוָה יְהוָה. אֵל רַחוּם וְחַנּוּן. אֶרֶךְ אַפִּים וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד
לְאַלְפִים. נָשָׂא עוֹן וְפָשַׁע וְחַטָּאת וְנִקָּה.**

Adonai, Adonai eil rachum v'chanun erech apayim v'rav chesed ve'emet. Notzehr chesed la'alafim, nosei avon vafesha v'chata'ah v'nakei.

God who is loving and gracious, patient and abundant in kindness and truth, keep kindness for a thousand ages, forgive sin and rebellion and transgression. And make us pure.

וְאֲנִי תְפִלַּתִּי לָךְ יְהוָה עֵת רָצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.
Va'ani tefilati lecha Adonai eit ratzon. Elohim berov chasdecha, aneini be'emet yishecha.

And I am a prayer to You, Adonai, in my time of need. In all Your grace, answer me.

**Leader, followed by All: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
Shema Yisrael Adonai Eloheinu Adonai Echad**

Hear, O Israel! Adonai, our God, Adonai is One.

**Leader, followed by All: אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קָדוֹשׁ וְנוֹרָא שְׁמוֹ
Echad Eloheinu, gadol adoneinu, kadosh v'norah shemo.**

One is our God, great is our sovereign, holy and awesome is God's name.

**All: (bowing) גָּדְלוּ לַיהוָה אֱתֵי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו
Gadlu l'Adonai iti, un'romema shemo yachdav**

Declare with me the greatness of the Infinite, together let us raise God's name.

(the Torah is carried around)

לְךָ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ
לְךָ יְהוָה הַמְּמָלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו קְדוֹשׁ הוּא: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר
קְדֻשּׁוֹ כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ

**All: L'cha Adonai hag'dula vhag'vura v'hatiferet v'haneitzach v'hahod ki chol
bashamayim uva'aretz. L'cha Adonai hamamlacha v'hamitnasei lechol lerosh.
Rommemu Adonai Eloheinu v'hishtachavu la'hadom raglav kadosh hu. Rommemu
Adonai Eloheinu v'hishtachavu l'har kadsho ki kadosh Adonai Eloheinu.**

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty; for
all that is in heaven and earth is Yours. You, O God, are sovereign; You are supreme
over all. Exalt Adonai our God, and prostrate yourselves at his footstool, for Adonai our
God is holy. Exalt Adonai our God, and worship at God's holy mountain, for Adonai our
God is holy.

Al Shlosa Devarim - On Three Things

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים

Al shlosa devarim ha'olam omed. Al HaTorah v'al ha'avodah v'al gemilut chasadim.

The world stands on three things;
On Torah, on service, and on acts of loving kindness.

- Pirkei Avot 1:2

(be seated when the Torah is placed on the reading podium)



Torah Blessing Before Reading

Reader: בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ

Barchu et Adonai ham'vorach.

Blessed is Adonai, who is blessed.

All: בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruch Adonai ham'vorach l'olam va'ed.

Blessed is Adonai, who is blessed, now and forever.

Reader: בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruch Adonai ham'vorach l'olam va'ed.

Blessed is Adonai, who is blessed, now and forever.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן

לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה

Baruch atah Adonai, Eloheinu, Melech ha'olam, asher bachar banu mikol ha'amim

v'natan lanu et torato. Baruch atah Adonai notein hatorah.

Blessed are You, our God, Ruler of the universe, who has chosen us from all peoples and given us Your Torah. Blessed are You, Adonai, who gives us Torah.

All: Amen.

Reconstructionist Variation on First Blessing:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָרְבָנוּ לַעֲבוֹדָתוֹ וְנָתַן לָנוּ אֶת

תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה

Baruch atah Adonai, Eloheinu, Melech ha'olam, asher kervanu la'avodato v'natan lanu et torato. Baruch atah Adonai notein hatorah.

Blessed are You, our God, Ruler of the universe, who has brought us close to God's works and given to us God's Torah. Blessed are You, Adonai, who gives us Torah.

All: Amen.

Note: The Reconstructionist Movement, which does not accept the idea of Jewish chosenness, adapts the final section of the blessing before Torah reading to say that God brought us close to God's works, instead of saying that God chose us from all other peoples. All are welcome to choose the version that speaks to them.

Torah Blessing After Reading

Reader: בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה

Baruch atah Adonai, Eloheinu, Melech ha'olam, asher natan lanu torat emet, v'chayei
olam natah betocheinu. Baruch atah Adonai notein hatorah.

Blessed are You, our God, Ruler of the universe, who has given us the Torah of truth,
and planted in our midst an eternal legacy. Blessed are You, Adonai, who gives us
Torah.

All: Amen.

Torah Reading - Yom Kippur

First Aliyah - Leviticus 16:1-6

(א) וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי יְהוָה
וַיָּמָתוּ (ב) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אֶהֱרֹן אַחִידָךְ וְאֵל-זִבָּא
בְּכָל-עֵת אֶל-הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל-פְּנֵי הַכַּפֶּרֶת אֲשֶׁר עַל-הָאָרֶן וְלֹא
יָמוּת כִּי בָעֵנָן אֲרָאָה עַל-הַכַּפֶּרֶת (ג) בְּזֹאת יָבֹא אֶהֱרֹן אֶל-הַקֹּדֶשׁ בַּפֹּר
בֶּן-בֶּקָר לְחֻטָּאת וְאֵיל לְעֹלָה (עֲלִיָּה שְׁנִיָּה בַשַּׁבָּת) (ד) כְּתֹנֶת-בִּד קֹדֶשׁ
יִלְבָּשׁ וּמִכְנָסִי-בִד יִהְיוּ עַל-בָּשָׂרוֹ וּבְאַבְנֵט בִּד יַחְגֹּר וּבְמִצְנֶפֶת בִּד יִצָּנֵף
בְּגָדֵי-קֹדֶשׁ הֵם וְרַחֵץ בַּמִּים אֶת-בָּשָׂרוֹ וְלִבָּשָׁם (ה) וּמֵאֵת עֹדֶת בְּנֵי יִשְׂרָאֵל
יִקַּח שְׁנֵי-שְׂעִירִי עֲזִים לְחֻטָּאת וְאֵיל אֶחָד לְעֹלָה (ו) וְהִקְרִיב אֶהֱרֹן
אֶת-פֶּר הַחֻטָּאת אֲשֶׁר-לוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

(1) After the death of Aaron's two sons, who died when they approached God's
presence, (2) God spoke to Moses and said to him, "Tell your brother Aaron that he is
not to come whenever he pleases into the sanctuary, inside the veil, in front of the
propitiatory on the ark; (3) otherwise, when I reveal Myself in a cloud above the
propitiatory, he will die. Only in this way may Aaron enter the sanctuary. He shall
bring a young bullock for a sin offering and a ram for a submission. (*Second aliyah on
Shabbat*) (4) He shall wear the sacred linen tunic, with the linen drawers next his flesh,
gird himself with the linen sash and put on the linen miter. But since these vestments
are sacred, he shall not put them on until he has first bathed his body in water.
(5) From the Israelite community he shall receive two male goats for a sin offering and

one ram for a submission. (6) "Aaron shall bring in the bullock, his sin offering to atone for himself and for his household.

Second Aliyah- Leviticus 16:7-11 (*Third Aliyah on Shabbat*)

(ז) וְלָקַח אֶת-שְׁנֵי הַשְּׁעִירִם וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד
(ח) וְנָתַן אֹהֶרֶן עַל-שְׁנֵי הַשְּׁעִירִם גִּרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד
לְעִזָּאֵזֶל (ט) וְהִקְרִיב אֹהֶרֶן אֶת-הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה
וַעֲשֶׂהוּ חַטָּאת (י) וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעִזָּאֵזֶל יַעֲמֶד-חַי לִפְנֵי
יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאֵזֶל הַמִּדְבָּרָה (יא) וְהִקְרִיב אֹהֶרֶן
אֶת-פֶּר הַחַטָּאת אֲשֶׁר-לוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט אֶת-פֶּר הַחַטָּאת
אֲשֶׁר-לוֹ:

(7) Taking the two male goats and setting them before God at the entrance of the meeting tent, (8) he shall cast lots to determine which one is for God and which for Azazel. (9) The goat that is determined by lot for God, Aaron shall bring in and offer up as a sin offering. (10) But the goat determined by lot for Azazel he shall set alive before God, so that with it he may make atonement by sending it off to Azazel in the desert. (11) "Thus shall Aaron offer up the bullock, his sin offering, to atone for himself and for his family.

Third Aliyah - Leviticus 16:12-17 (*Fourth Aliyah on Shabbat*)

(יב) וְלָקַח מִלֹּא-הַמִּחְתָּה גִּחְלִי-אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֹּא
חֲפָנָיו קִטְרֹת סָמִים וְדָקָה וְהִבִּיא מִבֵּית לַפָּרֹכֶת (יג) וְנָתַן אֶת-הַקִּטְרֹת
עַל-הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה עֵנֹן הַקִּטְרֹת אֶת-הַכֹּפֶרֶת אֲשֶׁר עַל-הָעֲדוֹת-וְלֹא
יָמוּת (יד) וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל-פְּנֵי הַכֹּפֶרֶת קִדְמָה וּלִפְנֵי
הַכֹּפֶרֶת יִזָּה שִׁבְעַת-פְּעָמִים מִן-הַדָּם בְּאֶצְבָּעוֹ (טו) וְשָׁחַט אֶת-שְׁעִיר
הַחַטָּאת אֲשֶׁר לָעָם וְהִבִּיא אֶת-דָּמוֹ אֶל-מִבֵּית לַפָּרֹכֶת וַעֲשֶׂה אֶת-דָּמוֹ
בְּאֶשׁ עֲשֶׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל-הַכֹּפֶרֶת וּלִפְנֵי הַכֹּפֶרֶת (טז) וְכִפֹּר
עַל-הַקֹּדֶשׁ מִטְמֵאת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל-חַטָּאתָם וְכֵן יַעֲשֶׂה
לְאֹהֶל מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם (יז) וְכָל-אָדָם לֹא-יִהְיֶה בְּאֹהֶל
מוֹעֵד בְּבָאוּ לְכַפֵּר בַּקֹּדֶשׁ עַד-צֵאתוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל-קֹהֶל
יִשְׂרָאֵל:

(12) When he has slaughtered it, he shall take a censer full of glowing embers from the altar before God, as well as a double handful of finely ground fragrant incense, and bringing them inside the veil. (13) There before God he shall put incense on the fire, so that a cloud of incense may cover the propitiatory over the commandments; else he will die. (14) Taking some of the bullock's blood, he shall sprinkle it with his finger on the fore part of the propitiatory and likewise sprinkle some of the blood with his finger seven times in front of the propitiatory. (15) "Then he shall slaughter the people's sin-offering goat, and bringing its blood inside the veil, he shall do with it as he did with the bullock's blood, sprinkling it on the propitiatory and before it. (16) Thus he shall make atonement for the sanctuary because of all the sinful defilements and faults of the Israelites. He shall do the same for the meeting tent, which is set up among them in the midst of their uncleanness. (17) No one else may be in the meeting tent from the time he enters the sanctuary to make atonement until he departs. When he has made atonement for himself and his household, as well as for the whole Israelite community, he shall come out to the altar before Adonai and make atonement for it also.

Fourth Aliyah - Leviticus 16:18-24 (*Fifth Aliyah on Shabbat*)

יח) וַיֵּצֵא, אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה וַכֹּפֶר עָלָיו; וְלָקַח מִדָּם הַפָּר, וּמִדָּם הַשְּׁעִיר, וְנָתַן עַל-קַרְנוֹת הַמִּזְבֵּחַ, סָבִיב (יט) וְהִזָּה עָלָיו מִן-הַדָּם בְּאַצְבָּעוֹ, שִׁבְעַת פְּעָמִים; וּטְהָרוּ וְקִדְּשׁוּ, מִטְמְאֹת בְּנֵי יִשְׂרָאֵל (כ) וְכִלָּה מִכַּפֵּר אֶת-הַקֹּדֶשׁ, וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ; וְהַקְרִיב, אֶת-הַשְּׁעִיר הַחִי (כא) וְסָמַךְ אֶהָרֹן אֶת-שְׁתֵּי יָדָיו, עַל רֹאשׁ הַשְּׁעִיר הַחִי, וְהִתְנַדָּה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל, וְאֶת-כָּל-פִּשְׁעֵיהֶם לְכָל-חַטָּאתָם; וְנָתַן אֹתָם עַל-רֹאשׁ הַשְּׁעִיר, וְשָׁלַח בְּיַד-אִישׁ עֵתִי הַמִּדְבָּרָה (כב) וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתָם, אֶל-אַרְץ גִּזְרָה; וְשָׁלַח אֶת-הַשְּׁעִיר, בַּמִּדְבָּר (כג) וּבָא אֶהָרֹן, אֶל-אֹהֶל מוֹעֵד, וּפָשַׁט אֶת-בְּגָדֵי הַבֵּד, אֲשֶׁר לְבֹשׁ בָּבָאוּ אֶל-הַקֹּדֶשׁ; וְהִנִּיחָם, שָׁם (כד) וְרָחַץ אֶת-בְּשָׁרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ, וְלָבַשׁ אֶת-בְּגָדָיו; וַיֵּצֵא, וַעֲשֶׂה אֶת-עֲלָתוֹ וְאֶת-עֲלֹת הָעֵם, וַכֹּפֶר בַּעֲדוֹ, וּבַעֲד הָעֵם:

(18) Taking some of the bullock's and the goat's blood, he shall put it on the horns around the altar, (19) and with his finger sprinkle some of the blood on it seven times. Thus he shall render it clean and holy, purged of the defilements of the Israelites. (20) "When he has completed the atonement rite for the sanctuary, the meeting tent and the altar, Aaron shall bring forward the live goat. (21) Laying both hands on its

head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat's head. He shall then have it led into the desert by an attendant. (22) Since the goat is to carry off their iniquities to an isolated region, it must be sent away into the desert. (23) "After Aaron has again gone into the meeting tent, he shall strip off and leave in the sanctuary the linen vestments he had put on when he entered there. (24) After bathing his body with water in a sacred place, he shall put on his vestments, and then come out and offer his own and the people's submission, in atonement for himself and for the people.

Fifth Aliyah - Leviticus 16:25-30 (*Sixth Aliyah on Shabbat*)

(כה) וְאֵת חֶלֶב הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ (כו) וְהִמְשַׁלַּח אֶת-הַשָּׁעִיר
לְעֶזְאֵזֵל יִכְבֵּס בְּגָדָיו וְרַחֵץ אֶת-בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹוא אֶל-הַמִּחֲנֶה
(כז) וְאֵת פֶּר הַחֲטָאת וְאֵת שָׁעִיר הַחֲטָאת אֲשֶׁר הִזְבֵּא אֶת-דָּמָם לְכַפֵּר
בְּקֹדֶשׁ יוֹצִיא אֶל-מִחוּץ לַמִּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת-עֹרֹתָם וְאֶת-בְּשָׂרָם
וְאֶת-פְּרָשָׁם (כח) וְהִשְׂרֹף אֹתָם יִכְבֵּס בְּגָדָיו וְרַחֵץ אֶת-בְּשָׁרוֹ בַּמַּיִם
וְאַחֲרֵי-כֵן יָבֹוא אֶל-הַמִּחֲנֶה (כט) וְהִיָּתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ
הַשְּׁבִיעִי בְּעֶשְׂרִי לַחֹדֶשׁ תַּעֲנֻ אֶת-נַפְשֹׁתֵיכֶם וְכָל-מְלֹאכָה לֹא תַעֲשׂוּ
הָאֶזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם (ל) כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם
מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטָּהֵר:

(25) And also burn the fat of the sin offering on the altar. (26) "The man who has led away the goat for Azazel shall wash his garments and bathe his body in water; only then may he enter the camp. (27) The sin-offering bullock and goat whose blood was brought into the sanctuary to make atonement, shall be taken outside the camp, where their hides and flesh and offal shall be burned up in the fire. (28) The one who burns them shall wash his garments and bathe his body in water; only then may he enter the camp. (29) "This shall be an everlasting ordinance for you: on the tenth day of the seventh month every one of you, whether a native or a resident foreigner, shall humble himself and shall do no work. (30) Since on this day atonement is made for you to make you clean, so that you may be cleansed of all your sins before God.

Sixth Aliyah - Leviticus 16:31-34 (*Seventh Aliyah on Shabbat*)

(לא) שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת-נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם

(לב) וְכִפֹּר הַכֹּהֵן אֲשֶׁר-יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמָּלֵא אֶת-יָדוֹ לְכַהֵן תַּחַת אֲבִיו
וְלִבָּשׁ אֶת-בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ (לג) וְכִפֹּר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת-אֹהֶל
מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל-כָּל-עַם הַקָּהָל יְכַפֵּר
(לד) וְהִיְתָה-זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל-בְּנֵי יִשְׂרָאֵל מִכָּל-חַטֹּאתֵם
אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

(31) By everlasting ordinance it shall be a most solemn Sabbath for you, on which you must humble yourselves. (32) "This atonement is to be made by the priest who has been anointed and ordained to the priesthood in succession to his father. He shall wear the linen garments, the sacred vestments, (33) and make atonement for the sacred sanctuary, the meeting tent and the altar, as well as for the priests and all the people of the community. (34) This, then, shall be an everlasting ordinance for you: once a year atonement shall be made for all the sins of the Israelites." Thus was it done, as God had commanded Moses.

Mi Shebeirach

מִי שֶׁבִּרַךְ אֲבוֹתֵנוּ מְקוֹר הַבְּרָכָה לְאֻמּוֹתֵנוּ

Mi shebeirach avoteinu, m'kor habracha l'imoteinu

May the source of strength who blessed the ones before us,

Help us find the courage to make our lives a blessing

And let us say: Amen.

מִי שֶׁבִּרַךְ אֲבוֹתֵנוּ מְקוֹר הַבְּרָכָה לְאֻמּוֹתֵנוּ

Mi shebeirach imoteinu, m'kor habracha l'avoteinu

Bless those in need of healing with refuah sh'leimah

The renewal of body, the renewal of spirit

And let us say: Amen

- Debbie Friedman and Drorah Setel

Chatzi Kaddish

(All rise)

Leader: יתגדל ויתקדש שְׁמֵהּ רַבָּא
Yitgadal v'yitkadash sh'mei raba

All: **Amen** אָמֵן

Leader:

בְּעֲלָמָא דִּי בְּרָא כְּרֻעֵיהּ, וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֲגָלָא וּבְזָמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchayei
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:

אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלְמֵיָא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha

All: **B'rich hu** בְּרִיךְ הוּא

Leader:

לְעֵילָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְּחָתָא וְנִחֲמָתָא, דְּאָמִירָן
בְּעֲלָמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma
v'imru

All: **Amen** אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Lifting and Dressing the Torah

All rise as the Torah is lifted and dressed.

וזאת התורה אשר שם משה לפני בני ישראל, על פי יהוה ביד משה.

V'zot ha'Torah asher sam Moshe
lifnei b'nei Yisrael al pi Adonai b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel,
by the word of the Almighty One, through the hand of Moses.

Be seated.

Maftir Reading for Yom Kippur - Numbers 29:7-11

(ז) ובעשור לחדש השביעי הזה מקרא-קדש יהיה לכם ועניתם
את-נפשותיכם כל-מלאכה לא תעשו: (ח) והקרבנתם עלה ליהוה ריח
ניחח פר בן-בקר אחד איל אחד כבשים בני-שנה שבעה תמימים יהיו
לכם: (ט) ומנחתם סלת בלולה בשמן שלשה עשרנים לפר שני עשרנים
לאיל האחד: (י) עשרון עשרון לכבש האחד לשבעת הכבשים:
(יא) שעיר-עזים אחד חטאת מלבד חטאת הכפרים ועלת התמיד
ומנחתה ונספיהם:

(7) And on the tenth day of the seventh month, you will have a holy convocation, and you will afflict your souls. No work will you perform. (8) And you will offer a burnt-offering of sweet aroma, one bull of the herd, one ram, and seven yearling lambs which are unblemished. (9) And you will have a meal offering of choice flour with oil mixed in; three tenths of a measure for the bull, two tenths for the ram, (10) and a tenth each for the seven lambs. (11) A goat kid shall be an offering for sins, apart from the sin offering for the atonement, and the perpetual burnt offering, its meal offering each with its libations.

Lifting and Dressing the Torah

All rise as the Torah is lifted and dressed.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

V'zot ha'Torah asher sam Moshe
lifnei b'nei Yisrael al pi Adonai b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel,
by the word of the Almighty One, through the hand of Moses.

Be seated.

Blessing before the Haftarah

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים. וְרָצָה
בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת. בָּרוּךְ אַתָּה יְהוָה. הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה
עַבְדּוֹ. וּבְיִשְׂרָאֵל עַמּוֹ. וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:

Baruch Atah, Adonai, Eloheinu, melech ha'olam, asher bachar binvi'im tovim, v'ratza
v'divreihem hane-emarim be'emet. Baruch Atah, Adonai, habocher baTorah uv'Moshe
avdo, uv'Yisrael amo, uvin'vi'ei ha'emet vatzedek.

Blessed are You, our God, ruler of the universe, who has chosen faithful prophets to
speak words of truth. Blessed are You, our God, for the revelation of Torah, for God's
servant, Moses, God's people Israel, and for the prophets of truth and righteousness.

Haftarah for Yom Kippur - Isaiah 57:14-58:14

Interpretive translation by Rabbi Arthur Waskow, 8/23/2004

(יד) וְאָמַר סֵלֹו-סֵלֹו פִּנּוּ-דֶרֶךְ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי: (טו) כִּי כֹה אָמַר
 ה' וְנִשְׂא שָׁכֶן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן וְאֶת-דָּכָא וּשְׁפִל-רוּחַ
 לְהַחֲיוֹת רוּחַ שְׁפִלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים: (טז) כִּי לֹא לְעוֹלָם אָרִיב וְלֹא
 לִנְצַח אֶקְצוֹף כִּי-רוּחַ מִלְפָּנַי יַעֲטוּף וְנִשְׁמוֹת אֲנִי עֹשִׂיתִי: (יז) בִּעְוֹן בִּצְעוֹ
 קִצְפָּתִי וְאֶכְהוּ הַסֵּתֶר וְאֶקְצֹף וַיִּלָּךְ שׁוֹבֵב בְּדֶרֶךְ לְבוֹ: (יח) דֶּרֶכְיוֹ רָאִיתִי
 וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֶשְׁלֵם נַחֲמִים לוֹ וְלֹאֲבָלָיו: (יט) בּוֹרָא נִיב שְׁפָתַיִם
 שְׁלוֹם| שְׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְהוָה וּרְפָאֵתִיו: (כ) וְהִרְשָׁעִים כָּיִם
 נִגְרָשׁ כִּי הִשְׁקֵט לֹא יוֹכֵל וַיִּגְרָשׁוּ מִיָּמָיו רֶפֶשׁ וְטִיט: (כא) אֵין שְׁלוֹם אָמַר
 אֱלֹהֵי לְרֹשָׁעִים:

(14) And God said: Open up, open up, Clear a path! Clear away all obstacles from the path of My People. (15) For so says the One who dwells on high, whose Name is Holy: I dwell on high, in holiness, and therefore with the lowly and humiliated, to breathe new life into the humble, to give new life to the broken-hearted. (16) I will not do battle against you forever, I will not be angry with you forever. From Me comes the breath that floats out to make the world. I make the breath of life. (17) For your sin of greed I grew angry and smashed you, I even hid My face. Yet you wander off the path as your own heart, wayward, takes you. (18) I see the path you need ... and I will heal you. I will guide you and comfort you with words of courage and of comfort for those who mourn among you. (19) Peace, peace ... shalom, shalom!... to those who are far and near, says the Breath-of-Life... And I will heal you. (20) But the wicked are like a troubled sea which cannot rest, whose waters toss up mire and mud. (21) There is no peace, said my God, for the wicked.

(א) קָרָא בְּגֵרוֹן אֶל-תַּחֲשֹׁךְ פִּשׁוּפָּר הָרִם קוֹלֶךְ וְהִגֵּד לְעַמִּי פִּשְׁעָם וּלְבֵית
 יַעֲקֹב חַטָּאתָם: (ב) וְאוֹתֵי יוֹם| יוֹם יִדְרָשׁוּן וְיַדְרִי יִחְפָּצוּן כְּגוֹי
 אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפָּט אֱלֹהִיו לֹא עָזַב יִשְׁאָלוּנִי מִשְׁפָּטִי-צִדְקָה קִרְבַּת
 אֱלֹהִים יִחְפָּצוּן: (ג) לָמָּה צִמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדְעַ הֵן בְּיוֹם
 צַמְכֶם תִּמְצְאוּ-חֶפֶץ וְכָל-עַצְבֵיכֶם תִּנְגָּשׁוּ: (ד) הֵן לָרִיב וּמִצָּה תִצּוּמוּ
 וְלִהְיוֹת בְּאִגְרוֹף רָשָׁע לֹא-תִצּוּמוּ כִּיּוֹם לְהִשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם:

(ה) הִכְזָה יְהִיָּה צוֹם אֲבֹתָהּ יוֹם עֲנוּת אָדָם נִפְשׁוֹ הִלְכָּךְ כְּאַגְמֹן רֹאשׁוֹ
וְשָׁק וְאַפָּר יִצְיֵעַ הִלָּזָה תִּקְרָא-צוֹם וַיּוֹם רָצוֹן לַיהוָה:

(1) Cry out aloud, don't hold back, lift up your voice like the shofar! Tell My people what they are doing wrong. Tell those who call themselves the "House of Jacob" their misdeeds. (2) For day after day they go out searching for Me. They take some kind of pleasure in getting to know My ways... as if they were a people that actually did righteous deeds and never ignored the just rulings of their God. They keep asking Me for the rules of justice as if they would take delight in being close to God. (3) They say: "Why is it that we have fasted," and "You don't see our suffering? We press down our egos ... but You don't pay attention!" Look! On the very day you fast, you keep scrabbling for wealth; on the very day you fast you keep oppressing all your workers. (4) Look! You fast in strife and contention. You strike with a wicked fist. You are not fasting today in such a way as to make your voices heard on high. (5) Is that the kind of fast that I desire? Is that really a day for people to "press down their egos"? Am I commanding you to droop your heads like bulrush and lie around in sackcloth and ashes? Is that what you call a fast day, the kind of day that the God of the Burning Bush would wish?

(ו) הֲלוֹא זֶה צוֹם אֲבֹתָהּ פֶּתַח חֲרָצִבוֹת רָשָׁע הִתֵּר אֲגָדוֹת מוֹטָה וְשִׁלַּח
רְצוּצִים חֲפָשִׁים וְכָל-מוֹטָה תִּנְתַּקּוּ: (ז) הֲלוֹא פָּרַס לָרָעִב לַחֲמֶה וְעֵנִיִּים
מְרוּדִים תָּבִיא בֵּית כִּי-תִרְאֶה עָרֶם וְכִסִּיתוֹ וּמִבְּשָׂרָךְ לֹא תִתְעַלֵּם: (ח) אִזּוֹ
יִבָּקַע כֶּשֶׁחַר אוֹרָךְ וְאַרְכָּתְךָ מִהֲרָה תִצְמַח וְהִלָּךְ לִפְנֶיךָ צִדְקָךְ כְּבוֹד יְהוָה
יִאֲסָפֶךָ: (ט) אִזּוֹ תִקְרָא וַיְהִיָּה יַעֲנֶה תִשְׁוַע וַיֹּאמֶר הִנְנִי אִם-תִּסְרִי מִתּוֹכָךְ
מוֹטָה שְׁלַח אֲצִבֵּעַ וְדָבַר-אֲוֹן:

(6) No! *This* is the kind of fast that I desire:
Unlock the shackles put on by wicked power. Untie the ropes of the yoke. Let the oppressed go free, and break off every yoke. (7) Share your bread with the hungry. Bring the poor, the outcasts, to your house. When you see them naked, clothe them; and from your own flesh and blood don't hide yourself. (8) Then your light will burst through like the dawn; Then when you need healing it will spring up quickly; then your own righteousness will march ahead to guard you. And a radiance from God will reach out behind to guard you. (9) Then, when you cry out, God will answer; then, when you call, God will say: "Here I am!" - *hineini*. If you banish the yoke from your midst, if you rid yourself of scornful finger-pointing and words of contempt;

(י) וְתִפֹּק לְרַעֲב נַפְשְׁךָ וְנַפֵּשׁ נַעֲנָה תִשְׁבִּיעַ וְזָרַח בַּחֲשֶׁךְ אֲוֶרֶךְ וְאַפְלָתֶךָ
 בְּצִהְרִים: (יא) וְנִחַד יְהוָה תִּמְיֵד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נַפְשְׁךָ וְעֲצַמְתֶּיךָ
 יַחְלִיץ וְהִיטֵךְ כְּגֹן רִוְהָ וְכִמּוּצָא מִים אֲשֶׁר לֹא־יִכָּזְבוּ מִיָּמָיו: (יב) וּבָנוּ
 מִמֶּךָ חֲרִבוֹת עוֹלָם מוֹסְדֵי דוֹר־דּוֹר תִּקְוָם וְקָרָא לָךְ גֹּדֶר פָּרֶץ מְשׁוּבָב
 נְתִיבוֹת לְשֶׁבֶת: (יג) אִם־תִּשָּׁיב מִשְׁבֶּת רִגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי
 וְקָרָאתָ לְשֶׁבֶת עֲנֵג לְקָדוֹשׁ יְהוָה מְכַבֵּד וְכַבֵּדְתּוֹ מַעֲשׂוֹת דִּרְכֶיךָ מִמָּצוֹא
 חֲפָצֶךָ וְדָבָר דָּבָר: (יד) אֲזִי תִתְעַנֵּג עַל־יְהוָה וְהִרְכַּבְתִּיךָ עַל־בִּמְתִּי אֶרֶץ
 וְהֶאֱכַלְתִּיךָ נַחֲלֵת יַעֲקֹב אָבִיךָ כִּי פִי יְהוָה דְּבָר:

(10) if you open up to the hungry and soothe the life that has been trampled, then even in darkness your light will shine out and your moments of gloom turn bright as noonday. (11) Then the Breath of Life will always be your guide, will soothe your own life in your own times of dryness and strengthen your bones when they are weary. Then you shall be like a garden given water, like a wellspring whose waters never fail. (12) Those who spring from you shall rebuild the ancient ruin and you shall lay foundations for the coming generation. You shall be called "Those who mend torn places," You shall be called "Those who build lanes to live in." (13) If you refrain from trampling this renewal time and from being busy-busy on My holy day; if you will not only call renewal time delightful but also turn far from your usual way and set aside your business and your chatter to be yourselves, the rays by which God's Holiness glows can turn this world into a radiant joy. (14) Then indeed you will find delight in God. For then, when you have joined the lowly, I will set you with Me astride the heights of the earth. Then, when you feed others, I will let you eat your fill from what is truly due you as the heirs of Jacob. Now! ... For this word comes from the Mouth that Breathes all life.

Blessing after the Haftarah

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. צוּר כָּל הָעוֹלָמִים. צִדִּיק בְּכָל
 הַדּוֹרוֹת. הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה. הַמְדַּבֵּר וּמַקְיֵם שְׁכָל דְּבָרָיו אֱמֶת
 וְצֶדֶק:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם
 הַכְּפוּרִים הַזֶּה, שְׁנַתְּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁה וּלְמַנוּחָה) לְמַחִילָה
 וּלְסִלִּיחָה וּלְכַפָּרָה, וּלְמַחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, לְכַבּוֹד וּלְתִפְאַרֶת: עַל
 הַכֹּל. יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי

כָּל חַי תָּמִיד לְעוֹלָם וָעֶד: וּדְבָרְךָ אֱמֶת וְקִצֵּם לָעֵד. בְּרוּךְ אַתָּה יְהוָה. מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ, וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ
בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם
הַכִּפּוּרִים:

Baruch atah Adonai Eloheinu melech ha'olam tzur kol ha'olamim tzadik b'chol hadorot
ha'el hane'eman ha'omer v'oseh ham'daber umkayem sh'kol divarav emet vatzedek.

Al hatorah v'al ha'avodah v'al hanvi'im (v'al yom haShabbat hazeh) v'al Yom
haKippurim hazeh shenatata lanu Adonai Eloheinu (l'k'dusha v'limnucha) l'chavod
ul'tiferet. Al hakol Adonai Eloheinu anachnu modim lach um'varchim otach yitbarach
shimcha b'fi kol chai tamid l'olam va'ed.

Baruch atah Adonai m'kadeish (haShabbat v') Yisrael v'Yom haKippurim.

Blessed are You, Adonai, our God, ruler of the universe, rock of all creation, righteous
One of all generations, the faithful God whose word is deed, who speaks and fulfills,
whose every command is just and true. For the Torah, for the worship, for the
prophets, and for (Shabbat and) this Day of Atonement that You, our God, gave us (for
holiness and rest,) for pardon, for forgiveness, and for atonement, for honor and
glory; for everything, Adonai, we thank and bless You. May Your name be blessed for
ever by every living being, forever and eternally. Your word is truth, and stands
forever. Blessed are You, Adonai, the sovereign of mercy and forgiveness for our
wrongdoing, and for that of all Your people, the House of Israel, You who make our
guilt to pass away year after year - the sovereign over all the earth, who sanctifies (the
Shabbat and) the Day of Atonement.



Prayer for Our Country

By Rabbi Ayelet Cohen

Our God and God of our ancestors, bless this country and all who dwell within it. Help us to experience the blessings of our lives and circumstances. Help us to be vigilant, compassionate, and brave. Strengthen us when we are afraid. Help us to channel our anger so that it motivates us to action. Help us to feel our fear so that we do not become numb. Help us to be generous with others so that we raise each other up. Help us to be humble in our fear, knowing that as vulnerable as we feel there are those at greater risk, and that it is our holy work to stand with them. Help us to taste the sweetness of liberty, to not take for granted the freedoms won in generations past or in recent days, to heal and nourish our democracy, that it may be like a tree planted by the water whose roots reach down to the stream. It need not fear drought when it comes, its leaves are always green.

Source of all Life, guide our leaders with righteousness. Strengthen their hearts but keep them from hardening, that they may use their influence and authority to speak truth and act for justice. May all who dwell in this country share in its bounty, enjoy its freedoms and be protected by its laws. May this nation use its power and wealth to be a voice for justice, peace and equality for all who dwell on earth. May we be strong and have courage to be bold in our action and deep in our compassion, to discern when we must listen and when we must act, to uproot bigotry, intolerance, misogyny, racism, discrimination and violence in all its forms, to celebrate the many faces of God reflected in the wondrous diversity of humanity, to welcome the stranger and the immigrant and to honor the gifts of those who seek refuge and possibility here, as they have since before this nation was born.

Let justice well up like waters, and righteousness like a mighty stream.

(Jeremiah 17:8; Isaiah 16:3-5; Amos 5:24)



Prayer for the State of Israel

Rabbis for Human Rights 2013 (abridged)

Sovereign of the Universe, accept in loving kindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Grant us the fortitude to keep ever before us those ideals to which Israel dedicated herself in her Declaration of Independence, so that we may be true partners with the people of Israel in working toward her as yet not fully fulfilled vision.

Grant those entrusted with guiding Israel's destiny the courage, wisdom and strength to do Your will. Guide them in the paths of peace and give them the insight to see Your Image in every human being. Be with those charged with Israel's safety and defend them from all harm. May they have the strength to protect their country and the spiritual fortitude never to abuse the power placed in their hands. Spread Your blessings over the Land. May justice and human rights abound for all her inhabitants. Guide them "To do justice, love mercy, and walk humbly with your God" (Micah 6:8). Implant tolerance and mutual respect in every heart, and may all realize that "we were not brought into this world for conflict and dissension, nor for hatred, jealousy, harassment or bloodshed. Rather, we were brought into this world in order to recognize You, may You be blessed forever" (Rabbi Nachman of Breslov). Spread over Israel and all the world Your shelter of peace, and may the vision of our prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). So may it be Your will that speedily and in our day all inhabitants of the earth will say of the State of Israel, "It is very good" (Genesis 1:31), for she will have become a blessing to the entire world and a "light unto the nations" (Isaiah 42:6).

Hachnasat Sefer Torah - Returning the Torah to the Ark



(all rise)

יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּהָ.

Y'hallelu et sheim Adonai ki nisgav shemo l'vado.

Hodo al eretz v'shamayim va'yarem keren lamo t'hilah l'chol chasidav livnei Yisrael am k'rovo. Halleluyah.

Let us all bless the name of God, who alone is to be exalted. God's splendor is found on earth and in the heavens. God has lifted up our people's strength. May praise reflect on all God's followers, to the children of Israel, and to all people near to God.

Halleluyah.

(the Torah is returned to its place)

עץ חיים היא למחזיקים בה, ותמכה מאשר. דרעה דרכי נעם, וכל
נתיבותיה שלום. השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.

Eitz chayim hee lamachazikim ba v'tomcheha mei-ushar. D'racheha darcheino-am
v'chol n'tivotecha shalom. Hashiveinu Adonai, eilecha v'nashuvah. Chadeish yameinu
k'kedem.

It is a Tree of Life to those who hold fast to it, and all who uphold are happy. Its ways
are ways of pleasantness, and all its paths are peace. Return us, O God, to You - let us
return. Renew our days as of old, now and evermore.

Unetaneh Tokef - "And now we declare"

Attributed to Rabbi Amnon of Mainz, offered as he lay dying in martyrdom 1,000 years ago.

Place Yourself: An Unetaneh Tokef

By Trisha Arlin

PLACE YOURSELF in front of the fear.

You will be judged, you will die.

Place yourself in the center of the universe,

You earned that spot simply by existing.

Place yourself under obligation to God

However you understand or don't understand God.

Place yourself on the path of holiness and joy and truth.

Bless and be blessed by HaMakom, the Place where we find ourselves.

REMEMBER

Remember what you did wrong

Remember what you did right.

Remember those who came before you.

Remember that you are responsible for those who come after you.

Remember your history.

Remember Torah.

Bless and be blessed by Shaddai, remembering us.

DECLARE YOURSELF

Because the truly evil are already condemned,
The truly good are already blessed,
And then, there's the rest of us.
It is said that on Rosh Hashanah God decides your fate: life or death.
And the ten days until Yom Kippur are your opportunity to change God's mind.
So don't blow it.
This is a powerful day, a fantastic opportunity!
Declare yourself for holiness and joy and truth.
Bless and be blessed by Shechinah, listening.

NOW WE DECLARE

And as a congregation, we proclaim:
Let the holiness rise up!
On Rosh Hashanah it is written
On Yom Kippur it is sealed.
And let us declare together:
We understand nothing.
All that is physical ends.
We die.
But not today.
Except sometimes, today.
We fret about the past and worry about the future
And forget to live with where we are now.
And then we die.
We understand nothing.
But
Teshuvah, tefilah, & tzedakah
Restore us to our place.
Teshuvah, when we return to our true selves;
Tefillah, when we stop time in holy conversation;
Tzedakah, when we transcend self;
And that's when God decrees.
Bless and be blessed by Ruach Ha-olam, breathing mindfulness.

THE DAY IS HOLY

Listen to the shofar as it announces:
Awesome and sacred is this sweet day!
The world is filled with the Divine, we are surrounded!

Hear us, know us.
Love us, enjoy us.
Remember us, rouse us.
Forgive us, inspire us,
Bless and be blessed by Elohim, the Creator, the Created, Creating.
We place ourselves in front of the fear,
On the path of holiness and joy and truth.
Amen.

וְנִתְּנָה תִּקְוַת קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאֵימָה וְבוֹ תִּנָּשֵׂא מַלְכוּתְךָ וְיִכּוֹן
בְּחֶסֶד כְּסֶאֱדֶךָ וְתִשָּׁבַע עָלֵינוּ בְּאֱמֶת.

Unetaneh tokef kedushat hayom, ki hu nora v'ayom,
Uvo t'naseh malchutecha, v'yikon b'chesed kisecha, v'teishav alav b'emet.
"Now, we declare the sacred power of this day, for it is awesome and frightening. On it
Your Sovereignty will be exalted; Your throne will be firm with kindness and You will
sit upon it in truth.

Leader: Unetaneh Tokef is a prayer that envisions God inscribing in the heavenly book who shall live and who shall die in the year to come. It is a riveting and troubling image whose words can shake us to the core. It is designed to make us face our mortality, to motivate us to examine our priorities, to make changes, to live righteously, generously and fully in the time we are allotted.

All: **None of us knows how long we will live. By and large, it is beyond our control. Yet how we live is up to us. May our fate rest in the merit of our actions.**

כְּבִקְרַת רוֹעֶה עֶדְרוֹ, מֵעֲבִיר צֹאנוּ תַּחַת שִׁבְטוֹ.
כֵּן תֵּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי.

Kevakorat ro'eh edro, ma'avir tzono tachat shivto.
Kein ta'avir v'tispor v'timneh v'tifkod nefesh kol chai.

As a shepherd counts the flock, counting each with a staff as they pass, so we pass before You, as You count and number and account for the souls of all that live.

Leader: Today the world is born. Today all creatures everywhere stand in judgment, some as children and some as slaves. If we merit consideration as children, show us a parent's mercy. If we stand in judgment as slaves, grant us freedom. We look to You for compassion when You deliver our fate, awesome, holy God.

All: We acclaim this day's pure sanctity, its awesome power. This day, Adonai, Your dominion is deeply felt. Compassion and truth, its foundations are perceived. In truth do You judge and discern motives, bear witness, record and seal, count and measure. All that we have forgotten is remembered. You open the Book of Remembrance and it speaks for itself, for each of us has signed it with our deeds.

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת. נֹצַר חֶסֶד
לְאַלְפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְּהָ:

Adonai, Adonai, Eil rachum v'chanun,
Erech apayim, v'rav chesed v'emet.
Notzer chesed la'alafim, nosei avon vafesha, v'chata'ah v'nakeih

Adonai, Adonai, God, compassionate and gracious
Slow to anger, abounding in kindness and faithfulness.
Extending kindness to the thousandth generation, forgiving iniquity, transgression,
and sin, and granting pardon.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּ. וּבְיוֹם צוֹם כְּפוּר יִחְתַּמּוּ.

B'Rosh Hashanah yikateivun. Uv'Yom tzom Kippur yechateimun.

On Rosh Hashanah all is written and revealed.

And on Yom Kippur the course of every life is sealed.

כָּמָה יַעֲבִירוּ. וְכָמָה יִבְרָאוּ. מִי יִחְיֶה. וּמִי יָמוּת. מִי בִקְצוֹ. וּמִי לֹא
בִקְצוֹ. מִי בַמִּים. וּמִי בְאֵשׁ. מִי בַחֲרִב. וּמִי בַחֲיָה. מִי בְרָעַב. וּמִי בַצָּמָא.
מִי בְרָעַשׁ. וּמִי בַמִּגָּפָה. מִי בַחֲנִיקָה. וּמִי בַסְּקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ.

מִי יִשָּׁקֵט. וּמִי יִטָּרֵף. מִי יִשָּׁלוּ. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר. מִי
יִשְׁפֹּל. וּמִי יָרוּם:

Kamah ya'avrun, v'chamah yibarei'un. Mi yichyeh, umi yamut. Mi v'kitzo, umi lo
v'kitzo. Mi vamayim, umi va'eish. Mi vacherev, umi vachayah. Mi vara'av, umi
vatzama. Mi vara'ash, umi vamageifah. Mi vachanikah, umi vaskilah. Mi yanuach,
umi yanua. Mi yishakeit, umi yitareif. Mi yishaleiv, umi yityasar. Mi yei'ani, umi
yei'asheir. Mi yishafeil, umi yarum.

Leader: It is said that we die and are reborn several times in a lifetime. What has
died within us this past year? What will be birthed from us in the coming
year?

All: How many shall pass on, how many shall be born.
Who shall live and who shall die.
Who shall see a ripe old age and who shall not.
Who shall perish by fire and who by water,
Who by sword and who by beast,
Who by hunger and who by thirst,
Who by earthquake and who by plague,
Who by strangling and who by stoning,
Who shall be secure and who shall be driven,
Who shall be tranquil and who shall be troubled.
Who shall be poor and who shall be rich,
Who shall be humbled and who shall be exalted.

Leader: These words inspire terror. But rather than offering an inventory of how
we should die, may these words challenge us to examine how we live.
Prayer is poetry. Our long tradition of examination - and our call to
T'shuva - to turning - requires us to probe deeply in order to truly
understand the meaning of these words. When we really begin a new
year, it is decided. And when we actually repent, it is determined.

All: Who shall be truly alive and who shall merely exist;
Who shall be happy and who shall be miserable.
Who shall be tormented by the fire of ambition.
And whose hopes shall be quenched by the waters of failure.
Who shall be pierced by the sharp sword of envy;

And who shall be torn by the wild beast of resentment.
Who shall hunger for companionship
And who shall thirst for approval.
Who shall be shattered by the storms of change
And who shall be stressed by the pressures of conformity.
Who shall be strangled by insecurity;
And who shall be beaten into submission.
Who shall be content with their lot;
And who shall wander in search of satisfaction.
Who shall be serene; and who shall be distraught.
Who shall be at ease; and who shall be afflicted with anxiety.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן. וּבְיוֹם צוֹם כִּפּוּר יִחָתֵמוּן.

B'Rosh Hashanah yikateivun. Uv'Yom tzom Kippur yechateimun.

On Rosh Hashanah all is written and revealed, and on Yom Kippur the course of every life is sealed.

New Skin for the Old Ceremony, 1974

By Leonard Cohen

And who by fire, who by water,
Who in sunshine, who in the night time, who by high ordeal, who by common trial,
Who in your merry merry month of May, who by very slow decay,
And who shall I say is calling?

And who in her lonely slip, who by barbiturate,
Who in these realms of love, who by something blunt,
And who by avalanche, who by power, who for his greed, who for his hunger,
And who shall I say is calling?

And who by brave assent, who by accident,
Who in solitude, who in this mirror,
Who by his lady's command, who by his own hand,
Who in mortal chains, who in power,
And who shall I say is calling?

Sh'ma Koleinu - Hear Our Voice

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תַּפְּלָתֵנוּ: הִשְׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם: אֶל תִּשְׁלִיכֵנוּ
מִלִּפְנֵיךָ וְרוּחַ קִדְשְׁךָ אֶל תִּקַּח מִמֶּנּוּ: אֶל תִּשְׁלִיכֵנוּ לַעֲת זִקְנָה בְּכָלוֹת
כַּחֲנוּ אֶל תַּעֲזָבֵנוּ: אֶל תַּעֲזָבֵנוּ יְהוָה אֱלֹהֵינוּ. אֶל תִּרְחַק מִמֶּנּוּ: עֲשֵׂה עִמָּנוּ
אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ כִּי אַתָּה יְהוָה עֲזָרְתָּנוּ וְנַחֲמָתָנוּ: כִּי לָךְ
יְהוָה הוֹחֵלָנוּ אַתָּה תַּעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:

Sh'ma koleinu Adonai Eloheinu chus v'racheim aleinu v'kabel b'rachamin uv'ratzon et t'filateinu. Hashiveinu Adonai eilecha v'nashuvah chadeish yameinu k'kedem. Al tashlicheinu milfanecha v'ruach kodshecha al tikach mimeinu. Al tashlicheinu l'eit ziknah kichlot kocheinu al ta'azveinu. Al ta'azveinu Adonai Eloheinu, al tirschak mimenu. Asei imanu ot l'tovah v'yiru soneinu v'yeivoshu ki atah Adonai azartanu v'nichamtanu. Ki l'cha Adonai hochalnu atah ta'aneh Adonai Eloheinu.

Hear our voice, Eternal One, our God, and accept our prayer with mercy and good will. Turn us toward You that we might be enabled to return. Renew our days as of old. Do not cast us away from Your presence, and do not remove Your spirit from our midst. And do not cast us off as we grow old; do not forsake us when our strength departs.

Give us a sign of blessing, so that anyone who bears us ill shall hesitate, for truly You, Eternal One, have always helped us and consoled us. Hear now our words and behold our contemplation. May our words of prayer and the meditations of our hearts be acceptable onto You, our God, our rock and redeemer.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סֶלַח לָנוּ. מַחֵל לָנוּ. כִּפֹּר לָנוּ.

Eloheinu v'Eilohei avoteinu v'emoteinu - s'lach lanu m'chal lanu kaper lanu.

Our God, and God of our ancestors, forgive us, pardon us, help us atone.

Ki Anu Amecha - Because We are Your People

The *piyut* “*ki anu amecha* - for we are Your people” exemplifies the long Jewish tradition of reveling in the variety of possible metaphors for our relationship with the divine...Metaphors cannot capture the fullness of the Divine, but through them we revel in its many manifestations.

- Rabbi Jeremy A. Schwartz

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ.
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קָהֳלְךָ וְאַתָּה חֶלְקֵנוּ
אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ.
אָנוּ כְּרֻמֶּךָ וְאַתָּה נוֹטְרֵנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ.
אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹדֵנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ. אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ.

Ki anu amecha v'atah Eloheinu, anu vanecha v'atah avinu
Anu avadecha v'atah adoneinu, anu k'halecha v'atah chelkeinu
Anu nachalatecha v'atah goraleinu, anu tzonecha v'atah ro'einu
Anu charmecha v'atah notreinu, anu f'ulatecha v'atah yotzreinu
Anu rayatecha v'atah dodeinu, anu s'gulatecha v'atah k'roveinu
Anu amecha v'atah malkeinu, anu ma'amirecha v'atah ma'amireinu

We are Your people and You are our God
We are Your children and You give us life.
We are Your servants and You are our master.
We are Your congregation and You are our only One.
We are Your heritage and You are our destiny.
We are Your flock and You are our shepherd.
We are Your vineyard and You are our protector.
We are Your creatures and You are our Creator.
We are Your companions and You are our beloved.
We are Your treasure and You delight in us.
We are Your people and You are our sovereign.
We solely acknowledge You and You bestow favor upon us.

We're taught in Judaism that, on the one hand, our blessings and misfortunes are meted out by God and that, on the other hand, it is our responsibility—both individually and collectively—to live righteously in order to maximize the likelihood of experiencing the good.

- As I think about the blessings and misfortunes I've experienced this past year—or throughout my life—to what extent do I believe my fortunes result from my own actions and to what extent do I believe they result from circumstances and actions beyond my control?
- Do I believe I have any ability, perhaps not yet adequately employed, either to exert more control over circumstances or actions that are not of my making or to react to them more constructively and less painfully?
- To whom or what do I turn when I seek solace in times of trouble? Do I get adequate comfort from family and friends? Do I invoke metaphysical Powers in the Universe, which many people call God?
- Pascal once said: "The eternal silence of the infinite reaches terrifies me." Do I share this sense of abandonment and alienation in the Universe? If not, how would I describe my feelings of relationship to the Cosmos?
- What gives my life particular meaning?

Ashamnu

(It is customary to tap one's chest with one's fist with each phrase)

On Yom Kippur each person is bidden to raise a fist in protest against all that is wrong in the world; however, the first of protest is not raised against the world or any of its suffering inhabitants, be they good or evil. Rather, the fist of protest is lowered to one's own heart in the realization that the mending of the world - *tikkun olam* - begins there.

- Temple Chai

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹּפִי: הֶעָוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמַסְנוּ.
טַפַּלְנוּ שֶׁקֶר: יַעֲצֵנוּ רַע. כָּזַבְנוּ. לָצְנוּ. מָרְדְּנוּ. נָאֲצְנוּ. סָרְרְנוּ. עָוִינוּ.
פָּשַׁעְנוּ. צָרְרְנוּ. קִשִּׁינוּ עֶרְף: רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תִּעֲתָעְנוּ:

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.

He'evinu. V'hirshanu. Zadnu. Chamasnu. Tafalnu sheker.

Ya'atznu ra. Kizavnu. Latznu. Maradnu. Ni'atznu. Sararnu. Avinu. Pashanu.
Tzararnu. Kishinu oref.
Rashanu. Shichatnu. Ti'avnu. Ta'inu. Titanu.

We have acted wrongly,
We have been untrue,
And we have gained unlawfully
And have defamed
We have harmed others,
We have wrought injustice,
We have zealously transgressed,
And we have hurt
And have told lies.
We have improperly advised,
and we have covered up the truth,
and we have laughed in scorn.

We have misused responsibility
And have neglected others
And have stubbornly rebelled.
We have offended,
We have perverted justice,
We have stirred up enmity,
And we have kept ourselves from change.
We have reached out to evil,
We have shamelessly corrupted
And we have treated others with disdain.
Yes, we have thrown ourselves off course,
And we have tempted and misled.

-Translation from Siddur Kol Hanesama

וְעַל כָּלֶם אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מַחֵל לָנוּ. כַּפֵּר לָנוּ:

All: V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu

For all these marks we have missed, forgiving God, forgive us, pardon us, grant us atonement.

Leader: You know the mysteries of the universe and the secrets of every living thing.
You probe our innermost depths. You examine our feelings, our thoughts.
Nothing is hidden from You, nothing escapes You.

All: May it be Your will to forgive us all our sins, to pardon all our iniquities, to grant us atonement for all our transgressions.

The Hebrew word for transgression is *cheit*, which literally means "missing the mark." As with the words "transgression" and "sin," the word *cheit* implies that right and wrong exist, and the action in question was wrong. However, the word *cheit* also implies that there is a pure core inside the actor that was, either consciously or unconsciously, aiming to do the right thing. The word *cheit* implies that we must try again; something deep inside us has been wanting to get it right all along. Good intentions are not enough: Our responsibility as Jews is to continually aim for the target of righteousness, no matter how many times we fall short.

Al Cheit

(It is customary to tap one's chest with one's fist with each phrase)

For the wrongs we have done before You under duress or by choice

We have wronged before You by misusing our minds.

For the wrongs we have done before You willingly or unwillingly

We have wronged before You by hardening our hearts.

For the wrongs we have done before You by confusing love with lust.

We have wronged before You openly and in private.

For the wrongs we have done before You by inflicting lasting hurts

We have wronged before You by misusing our words.

For the wrongs we have done before You by deceiving another person

We have wronged before You with malicious intent.

For the wrongs we have done before You by disrespecting our parents and teachers

We have wronged before You both intentionally and by mistake.

For the wrongs we have done before You by acts of desecrating creation

We have wronged before You with our carelessness.

For the wrongs we have done before You by not resisting the impulse to evil

We have wronged before You when we fail to do the right thing.

וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת. סֵלַח לָנוּ.

All: V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu

For all these marks we have missed, forgiving God, forgive us, pardon us, grant us atonement.

For the wrongs we have done before You by using people as stepping stones;

We have wronged before You for pretending to emotions we do not feel.

For the wrongs we have done by using the sins of others to excuse our own;

We have wronged by denying our responsibility for our own misfortune.

For the wrongs we have done before You by condemning in our children and our parents the faults we tolerate in ourselves;

We have wronged before You by not facing our own deficiencies.

For the wrongs we have done by passing judgment without knowing all the facts;

We have wronged before You by tale bearing.

For the wrongs we have done before You by dishonesty in our accumulations;

We have wronged by remembering the cost of things but not their value.

For the wrongs we have done by overindulging our children's wants while neglecting their needs;

We have wronged before You by setting ourselves as poor examples.

For the wrongs we have done before You by not crying out for peace;

We have wronged before You by closing our hearts and hesitating.

For the wrongs we have done before You by not stopping evil in its tracks;

We have wronged before You by closing our hearts and hesitating.

For the wrongs we have done before You by our silence and indifference;

We have wronged before You by not speaking out to change that which is wrong.

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מַחַל לָנוּ. כַּפֵּר לָנוּ:

All: V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu

For all these marks we have missed, forgiving God, forgive us, pardon us, grant us atonement.

We take collective responsibility for our communal shortcomings, even for the ways in which we may not have failed individually. We acknowledge both our conscious and unconscious failings.

Al cheit shechatanu l'fanecha b'imutz ha'lev v'al cheit shechatanu l'fanecha bi'v'li da'at.

"For the sin of commission and for the sin of omission," we say.

But it is not just in our relationship with God that we have missed the mark. We have also wronged our fellow human beings, those who sit next to us and those we have never met but whose cries for help we failed to answer.

At this time, we take a moment to reflect on how we fell short in our struggle to confront and stem the tide of the world's refugee crisis. As a people who has known the struggle of refugees so intimately, we acknowledge both the actions we could have taken but did not and those we never knew to take in the first place.

Al cheit shechatanu l'fanecha - for the sin we commit when we fail to recognize the enormity and pervasiveness of the global refugee crisis.

Al cheit shechatanu l'fanecha - for the sin we commit when we close our eyes to the horrifying images of children clinging to the sides of boats unfit for sea travel, images of terrified parents passing their babies through barbed wire fences.

Al cheit shechatanu l'fanecha - for the sin we commit when we are unwilling to give tzedakah to our full capacity to ensure that refugees and displaced persons have safe housing, medical care, and food to eat.

Al cheit shechatanu l'fanecha - for the collective sin we commit when we fail to live up to our ideal as a country that leads the world's efforts to solve the global refugee crisis, a country whose welcoming generosity to refugees and immigrants sets a golden standard for other nations.

Al cheit shechatanu l'fanecha - for the sin we commit when we allow fear to give way to xenophobia.

Al cheit shechatanu l'fanecha - for the sin we commit when we assume that someone else will take care of the problem for us.

Leader: May our teshuvah, our tzedakah, and our tefilah enable us to do more in the year to come for those so desperately in need of our protection.

-adapted from a prayer published in 2016 by the Hebrew Immigrant Aid Society (HIAS), an international Jewish agency established in 1881 to aid Jewish refugees from Eastern Europe and that now monitors and seeks to ameliorate the plight of refugees, asylum seekers, and displaced persons around the globe.

וְעַל כָּל־מַעֲלֹתֵינוּ. סְלַח לָנוּ. מַחֵל לָנוּ. כַּפֵּר לָנוּ:

All: V'al kulam Eloha slichot s'lach lanu m'chal lanu kaper lanu

For all these marks we have missed, forgiving God, forgive us, pardon us, grant us atonement.

Leader: We have confronted the wrongs we have committed, and now we acknowledge the acts that inspired us to greater kindness. Many are based on Jewish law, all are righteous deeds. By recalling them, may we be moved to perform them, repeat them, build on them, and have them guide us toward a better existence.

All: We thank You, our God, for the many opportunities we have for doing good:

- standing up for justice when we see another mistreated
- remembering the good in others even when we are upset with them
- expressing gratitude to those who help us
- giving freely to tzedakah - to charity
- apologizing to those we needlessly hurt
- returning a found object to its owner
- bringing comfort to the sick
- helping others to find work, shelter, and their own strength
- giving the gift of laughter
- embracing change when it is good
- resisting change when it is bad



Martyrology

Eili, Eili - My God, My God

אֵלִי, אֵלִי
שֶׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהָיִים,
רְשָׁרוּשׁ שֶׁל הַמַּיִם,
בְּרַק הַשָּׁמַיִם,
תַּפְּלַת הָאָדָם.

Eili, Eili, shelo yigamer l'olam
Hachol v'hayam rishrush shel hamayim
Berak hashamayim t'filat ha'adam.

My God, my God, I pray that these things never end ...
The sand and the sea, the rush of the waters,
The crash of the heavens, the prayer of the heart.

- Hannah Senesch

אֵלֶּה אֶזְכְּרָה וְנִפְּשִׁי עָלַי אֶשְׁפָּחָה. כִּי בִלְעוֹנוֹ זֵדִים כָּעֲגָה בְּלִי הַפּוֹכָה. כִּי
בִּימֵי הַשָּׂר לֹא עָלְתָה אֲרוּכָה. לַעֲשָׂרָה הָרוּגֵי מְלוּכָה:

Eileh ezk'rah v'nafshi alai eshp'chah. Ki v'la'unu zeidim k'ugah b'li hafuchah. Ki vime
hasar lo altah aruchah. La'asarah harugei m'luchah.

These things I do remember; I pour my soul out for them. All the ages long hatred has
pursued us; through all the years, ignorance, like a monster, has devoured our martyrs
as in one long day of blood.

- Interpretive translation by Nina Salaman

Leader: On this holy day we recall our martyrs who perished because of our faith.
In the days of Roman rule, the court prohibited us from studying the
Torah, and when many rabbis ignored the decree, they were tortured to
death. We remember Rabbi Ishmael, Rabbi Shimon and Rabbi Akivah.

We remember Rabbi Judah ben Bava and Rabbi Haninah, who cried out as he was wrapped in the Torah and set aflame: "The parchment is burning but the letters are flying free!" Haninah was not the first Jew to be burned, nor the last.

All: What is our life without remembering their courage?

Leader: On this holy day, we remember our martyrs who perished because of our faith. Almighty God, we remember the six million. Let the ashes of the children who were gassed and burned in Auschwitz, the rivers of blood spilled in Babi Yar, never be forgotten. Fulfill the prophecy of Isaiah, "They shall beat their swords into ploughshares...Nation shall not lift up sword against nation, neither shall they learn war any more."
- Alexander Kimel, Holocaust Survivor (adapted)

All: What is our life without remembering their souls?

Leader: On this holy day, we remember our martyrs who perished because of our faith. We remember the souls of the innocent victims of terror. Dear God, grant perfect rest to those who went about their ordinary business only to be murdered as pawns in our ever changing world.

All: What is our life without wishing them eternal rest? Eternal God, put into the hearts of the leaders of nations and the leaders of movements a spirit of wisdom and understanding, judgment and resolution, that they may lead all people on a path toward peace, and let us say, "Amen."



In the beginning there were transports.
Sh'ma Yisrael! Hear, O Israel!
And the round earth had no corners
For the old bewildered men,
The girls whose puckered their mouths,
The young men and their pale young
wives,
The big-eyed children ...
A careful transport. A scientific
transport.

"For resettlement, bring your
heirlooms,
Bring your dreams in little parcels,
Bring your slippers for the dancing.
Gaily, lightly, come!"

Yet a child cries, "Hold me, Mama- I
fear!"
And it was evening and it was morning
The first day.

And the second day was sorting.
The old men sorted from the young
men.
The young men sorted from their
wives.
The children sorted from their
mothers.
A careful sorting. A most scientific
sorting.

"The human infant passes sixteen
drams of fluid, if wrested from its
mother punctually, Nazi Fascist Time."

Shall I see thy face again, my brother?
And it was evening and it was morning

The second day.

On the third day there was grading.
The virgins graded from the matrons,
The worker graded from the
intellectual,
The burly from the lean.
A careful grading. A most scientific
grading.

"Adult males of sturdy frame
Are worth the nourishment required
To extinguish them with labor."
A scientific grading. Death or brothel,
sister?
And it was evening and it was morning
The third day.

On the fourth day there was inventory.
Ladies' undergarments, silk, so many;
Spectacles with frames, so many;
Human hearts, too many.
A careful inventory. A scientific
inventory.

You will need no doll tomorrow, my
child.
And it was evening and it was morning
The fourth day.

On the fifth day there was gas.
Yitgadal v'yitkadash ...And weeping ...
For the old bewildered men,
For the young men with thin arms,
For the matrons shrieking for their
children.
A careful gassing. A most scientific
gassing.

"The human adult, trapped and
screaming,
sprayed with Cykline, will expire amid
its excrement most punctually, Nazi
Fascist Time."

A scientific gassing. Yet not all are
gassed.
"Why are they throwing dirt upon us,
Papa?"
And it was evening and it was morning
The fifth day.

And the sixth day dawned defiant.
Kiddush HaShem. Now I lay me on the
altar
And a stone was as a fortress,
And a shred was as a banner
And a heart was as a citadel.
A lone defiance. A most glorious
defiance.

"To the world, from the slaves of the
embattled Ghetto, - greetings!
For mothers, wives, children,
Yours and ours,
For human dignity and honor,
Yours and ours,

-Jules Alan Wein

In the Warsaw Ghetto we will die,
But not surrender!"

O proud defiance! O most glorious
defiance!
Hail, Sons of David!
And it was morning and it was evening
The sixth day.

And the seventh day was triumph.
Am Yisrael Chai! The People of Israel
Lives!
Triumph in the silent bodies,
In the splintered rifle, the fallen banner
The broken eyes, flaming triumph.
A most everlasting triumph!

"From the smoke of conflagration,
Live the brotherhood of blood and
battle!
From the murdered Ghetto populations,
Long live freedom!"

And it was morning and it was evening
The seventh day.
And death was but the
Birthcry of the morrow.

Eulogy for the Martyred Children, 18 September 1963, Birmingham, Alabama
(abridged)

[Delivered by the Reverend Martin Luther King, Jr. at the funeral service for three of the children—Addie Mae Collins, Carol Denise McNair, and Cynthia Diane Wesley—killed in the bombing. A separate service was held for the fourth victim, Carole Robertson.]

This afternoon we gather in the quiet of this sanctuary to pay our last tribute of respect to these beautiful children of God... These children—unoffending, innocent, and beautiful—were the victims of one of the most vicious and tragic crimes ever perpetrated against humanity.

And yet they died nobly. They are the martyred heroines of a holy crusade for freedom and human dignity. And so this afternoon in a real sense they have something to say to each of us in their death... They say to each of us, black and white alike, that we must substitute courage for caution. They say to us that we must be concerned not merely about who murdered them, but about the system, the way of life, the philosophy which produced the murderers. Their death says to us that we must work passionately and unrelentingly for the realization of the American dream.

And so my friends, they did not die in vain. (Yeah) God still has a way of wringing good out of evil. (Oh yes) And history has proven over and over again that unmerited suffering is redemptive. The innocent blood of these little girls may well serve as a redemptive force (Yeah) that will bring new light to this dark city... These tragic deaths may lead our nation to substitute an aristocracy of character for an aristocracy of color...

Now I say to you in conclusion, life is hard, at times as hard as crucible steel. It has its bleak and difficult moments. Like the ever-flowing waters of the river, life has its moments of drought and its moments of flood. (Yeah, Yes) Like the ever-changing cycle of the seasons, life has the soothing warmth of its summers and the piercing chill of its winters. (Yeah) And if one will hold on, he will discover that God walks with him (Yeah, Well), and that God is able (Yeah, Yes) to lift you from the fatigue of despair to the buoyancy of hope, and transform dark and desolate valleys into sunlit paths of inner peace... And today, as I stand over the remains of these beautiful, darling girls, I paraphrase the words of Shakespeare: (Yeah, Well): Good night, sweet princesses. Good night, those who symbolize a new day. (Yeah, Yes) And may the flight of angels (That's right) take thee to thy eternal rest. God bless you.

Prayer for the Shabbat after Pittsburgh

Adapted from Prayer by Rabbi Michael Strassfeld

The Torah calls upon us to rise and honor our elders. Instead, in the fall of 2018 we sat
shiva for our elders.

Those to whom we look for wisdom on how to navigate this world.
Od yenuvun be-seivah desheinim ve-ra'ananim yeheyu—in old age they still produce
fruit; they are full of sap and freshness (Ps. 92: 15).

How did seivah—old age—become shiva—sitting in shock for untimely death?

Rose Mallinger, 97

Melvin Wax, 88

Bernice and Sylvan Simon, 84 and 86

Joyce Fienberg, 75

Daniel Stein, 71

Irving Younger, 69

Jerry Rabinowitz, 66

Richard Gottfried, 65

Cecil Rosenthal, 59

David Rosenthal, 54

Shall we also sit shiva for America the beautiful, land that we love;
Shall we sit shiva for Abraham and Sarah who welcomed the stranger to their tent;
Shall we sit shiva for the leadership of Moses who was the humblest of all people;
Shall we sit shiva for Hillel who taught that which is hateful to you, do not do to
another, the rest is commentary—go and be that commentary;
Shall we sit shiva for Emma Lazarus whose poem adorns the Lady who welcomes
immigrants to this country with the torch of liberty;
For this week we did sit shiva with the Holy One who made all humans in God's
image—as God sat weeping amidst the ruins of a sanctuary.

There are those who proclaim darkness is light

Who proclaim fake is true

Who say that everyone not like them is an other.

Who live by stereotype and prejudice

Who seek to divide, disparage and demean

Yet in the face of the encroaching darkness, we gather and hold hands proclaiming our
humanity.

Long ago, we ate of the Tree of Knowledge of good and evil. We know good and evil.

Each week we strive to separate darkness from light, brokenness from wholeness,
helping from harming.

For there was another tree in the Garden of Eden. Each week we grasp that Tree of Life
as we return the Torah scroll to the ark. We hold on to that Torah even as another
eleven have joined the too long list of Jews who were killed only because they were
Jews.

Their deaths were not a kiddush hashem—a sanctification of God's name. Their deaths
were a horrible tragedy.

The kiddush hashem/sanctification of God's name is how we will live our lives in the
light of their lives.

We will continue to choose life over death, caring over callousness, meaning over
meanness.

Od lo avdah tikvateinu—we will not lose hope.

We will organize. We will help. We will march. We will reach out. We will lobby. We
will have compassion and we will vote.

The time of mourning is past. It is time to get up from shiva.

It is the time to stand—to stand up and cry out:

Ha-shoftei ha-aretz lo ya'asu mishpat?—Shall the rulers of this land not stand up for
justice?

For even if the messiah tarries we still believe:

Tzedek tzedek tirdof—Justice, justice you shall surely pursue.

Let the Mount of Memory remember

by Yehuda Amichai

Let the Mount of Memory remember in my place
-that is its purpose.

Let the garden *in memoriam* remember.

Let the street named "in the name of" remember.

Let the building that is known remember.

Let the house of prayer in the name of God remember.

Let the rolled up Torah scroll remember.

Let the *Yizkor* prayer remember.

Let the banners of memorial remember.

Let the multicolored shrouds of history remember,
draped with fallen bodies that have turned to dust.

Let the heap of dung remember in the gate.

Let the remaining flesh remember.

Let beasts of the field and birds of the sky devour and remember.

Yes, let all of them remember,
so that I might rest.

Ani Ma'amin - Rambam's 12th Principle of Faith

אֲנִי מֵאֲמִין בַּאֲמוּנָה שְׁלֵמָה בְּבִיאת הַמָּשִׁיחַ, וְאַף עַל
פִּי שִׁיתִּמְהִיחַ, עִם כָּל זֶה אֲנִי מֵאֲמִין.

Ani ma'amin be'emunah sh'leimah b'viat hamashiach,
V'af al pi sheyitmameiah, im kol zeh, ani ma'amin

I believe with perfect faith in the coming of the Messiah, even though the Messiah
tarries.

Aleinu - It Is Upon Us

(all rise)

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית שֶׁלֹא עָשָׂנוּ כְּגוּי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה שֶׁלֹא שָׂם חֶלְקֵנוּ כָּהֶם וְגוֹרְלֵנוּ
כָּכָל הַמוֹנָם:
וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ
בָּרוּךְ הוּא
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד, אֲמֵת מִלְּכֵנוּ אֶפֶס זִוְלָתוֹ כִּכְתוּב
בְּתוֹרָתוֹ וְיָדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד:

Aleinu l'shabei'ach la'adon hakol, la'teit gedulah l'yotser b'reishit,
Shelo asanu k'goyei ha'aratzot, v'lo saman u k'mishpachot ha'adamah.
Shelo sam chelkeinu kahem v'goraleinu k'chol hamonam.
Va'anachnu korim umishtachavim umodim
Lifnei melech, malchei hamlachim, hakadosh baruch hu.
Shehu noteh shamayim v'yoseid aretz
Umoshav y'karo bashamayim mima'al
Ush'chinat uzo b'gavhei meromim
Hu eloheinu ein od. Emet malkeinu efes zulato
Kaka'tuv b'torato v'yadatah hayom v'hasheivota el l'vavecha,
Ki Adonai hu ha'elohim bashamayim mima'al v'al ha'aretz mitachat ein od.

It is ours to praise the beauty of the world, even as we discern its tatteredness.
For nothing is whole that is not first rent and out of the torn we make whole again.
May we live with promise in creation's lap, redemption budding in our hands.
It is up to us to hallow creation, to respond to Life with the fullness of our lives.
It is up to us to meet the world, to embrace the whole even as we wrestle with its parts.

- Interpretive translation by Marcia Falk

Therefore we bend the knee and shake off the stiffness that keeps us from the subtle
graces of life and the supple gestures of love. With reverence and thanksgiving we
accept our destiny and set for ourselves the task of redemption.

- Interpretive translation by Rabbi Rami Shapiro

[The One] who stretched out the heavens and founded the earth, whose realm
embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is
our God; there is none else besides, as it is written in the Torah: "You shall know this
day, and bring it home inside your heart, that Adonai is God in the heavens above and
on the earth below. There is no other God."

על כֵּן נִסְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהִירָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרֹתוֹן לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי וְכָל
בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ, יִכִּירוּ וַיִּדְעוּ כָּל
יוֹשְׁבֵי תֵּבֶל כִּי לָךְ תִּכְרַע כָּל בֶּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֹא יִתְּנוּ, וַיִּסְבְּלוּ כָּלֶם אֶת עוֹל מַלְכוּתֶךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהִירָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד, כְּכָתוּב בְּתוֹרָתֶךָ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Al kein nekaveh lecha adonai eloheinu, lirot meheira betiferet uzecha, leha'avir gilulim
min ha'aretz, ve'haelilim karot yikareitun, letakein olam bemalchut shadai, vechol
benei vasar yikr'u vishmecha, lehafnot eilecha kol rishei aretz. Yakiru ve'yeidu kol
yoshvei teivel, ki lecha tichra kol berech, tishava kol lashon. Lefanecha adonai
eloheinu yichr'u ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam et ol
malchutecha, vetimloch aleihem meheirah l'olam vaed. Ki hamalchut shelcha hi,
uleolmei ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch l'olam vaed.

And so, we put our hope in You, Adonai, our God, that soon we may behold the full splendor of Your might, and see idolatry vanish from the earth, and all material gods be swept away, and the power of Your rule repair the world, and all creatures of flesh call on Your name, and all the wicked of the earth turn back to You. Let all who dwell upon the globe perceive and know that to You each knee must bend, each tongue swear an oath, and let them give the glory of Your name its precious due. Let all of them take upon themselves Your rule. Reign over them, soon and for always. For this is all Your realm, throughout all worlds, across all time - as it is written in Your Torah: "Adonai will reign now and forever."

**And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.**

- *Judy Chicago*

**וְנֵאמָר וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאֶרֶץ בַּיּוֹם הַהוּא יְהִי־הָאֱחָד
וּשְׁמוֹ אֶחָד:**

V'ne'emar, v'haya Adonai l'melech al kol ha'arets. Bayom hahu, yihiyeh Adonai echad, u'shmo echad.

And it is written: "Adonai will reign as sovereign over all the earth. On that day shall Adonai be one, God's name be one!"

Yizkor Memorial Service

The Yizkor Service had its origins in Western Germany as a way to commemorate the Jewish martyrs slain during the First and Second Crusades. By the 13th Century, the warmth and nostalgia of remembrance in general became part of our ritual. Few ceremonies in Jewish life are more powerful in meaning.

Jewish tradition, in its wisdom, teaches us that between the world of the living and the world of the dead is a window and not a wall. Raised in a culture of scientific materialism, many of us have been led to believe that dead is dead, and after death, the channels of communication between us and our loved ones who have died are forever ended-a brick wall! But, like the rituals of Shiva, Kaddish, and Yahrzeit, Yizkor opens windows to the unseen worlds of the dead. Yizkor creates a sacred space and time wherein we can open our hearts and minds to the possibility of a genuine inter-connection with beloved family members and friends who have left behind the world of the living. Yizkor is a window. Prepare to open that window.

- Reb Simcha Raphael

‘Tis a fearful thing

Yehuda HaLevi

‘Tis a fearful thing
to love what death can touch.
A fearful thing
to love, to hope, to dream, to be-
to be,
And oh, to lose.
A thing for fools, this,
And a holy thing,
a holy thing
to love.
For your life has lived in me,
your laugh once lifted me,
your word was gift to me.
To remember this brings painful joy.
‘Tis a human thing, love,
a holy thing, to love
what death has touched.

יְהוָה מָה אָדָם וַתִּדְעֵהוּ בֶן אֱנוֹשׁ וַתַּחֲשִׁבֵהוּ. אָדָם לַהֲבֵל דָּמָה זְמִיו כָּצֵל
עוֹבֵר. בִּבְקֹר יִצִּיץ וְחָלָף לָעֶרֶב יְמוּלֵל וְיָבֵשׁ. תֵּשֵׁב אֱנוֹשׁ עַד דָּכָא וַתֹּאמֶר
שׁוּבוּ בְנֵי אָדָם.

Adonai, mah adam vateida'eihu ben enosh vat'chashveihu?

Adam lahevel damah yamav k'tzeil oveir.

Baboker yatzitz v'chalaf la'erev yemoleil v'yaveish. Tasheiv enosh ad daka. Vatomer shuvu v'nei adam.

God, what is a human that You recognize them?
The child of a frail human, that You reckon with them?

Human beings are like a breath, their days are like a fleeting shadow.
In the morning it blossoms and is rejuvenated,
By evening it is cut down and brittle.

Then the dust returns to the ground, as it was,
And the spirit returns to God who gave it.

The deaths of those we now remember have left gaping holes in our hearts. But we are grateful for the gift of their lives. And we are strengthened by the blessings which they left us, by precious memories which comfort and sustain us as we recall them this day.

Our generations are bound to each other as children now remember their parents. Love is as strong as death as husbands and wives now remember their mates, as parents now remember their children. Memory conquers death's dominion as we now remember our brothers and sisters, aunts and uncles, grandparents, other relatives and friends.

For a father:

יִזְכֹּר אֱלֹהִים נְשִׁמַּת אָבִי מוֹרִי (שֵׁם הָאָב בֶּן שֵׁם אָבִיו וְאִמּוֹ) שֶׁהָלַךְ
לְעוֹלָמוֹ, בְּעִבּוֹר שְׁאַתּוֹ בְּלִי נֶדֶר צְדָקָה בְּעֵדוֹ. בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה
בְּצִרוֹר הַחַיִּים עִם נְשִׁמַּת אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, שָׁרָה רַבֵּקָה רַחֵל וְלֵאָה,
וְעִם שְׁאֵר צְדִיקִים וְצַדִּיקָנוֹת שֶׁבָּגָן עִדּוֹ. וְנֹאמֶר אָמֵן.

Yizkor Elohim nishmat avi mori (name of deceased) shehalach l'olamo ba'avur she'etein b'li neder tzedakah ba'ado. Bischar zeh t'hei nafsho tzrurah bitzror hachayim im nishmat Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzidkaniyot she'b'Gan Eiden. V'nomar, amein.

May God remember the soul of my father, my teacher (name of deceased) who has gone on to his eternal home. As his reward, may his soul be bound in the Bond of Life together with the souls of Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. In loving testimony to his life, I pledge to help perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation link me more strongly with his memory and with our entire family. May he rest eternally in dignity and peace. Amen.

For a mother:

יִזְכֹּר אֱלֹהִים נְשִׁמַּת אִמִּי מוֹרְתִי (שֵׁם הָאִם בֵּת שֵׁם אָבִיהָ וְאִמָּה) שֶׁהָלַךְ
לְעוֹלָמָהּ, בְּעִבּוֹר שְׁאֵתוֹ בְּלִי גִדֹּר צְדָקָה בְּעִדָּה. בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשָׁהּ
צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נְשִׁמַּת אֲבִרָהּ יִצְחָק וְרִיבְקָה, שָׂרָה רָבֵקָה רָחֵל
וְלֵאָה, וְעִם שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבִּגְן עֵדֶן. וְנֹאמַר אָמֵן.

Yizkor Elohim nishmat imi morati (name of deceased) shehalchah l'olamah, ba'avur she'etein b'li neder tzekakah ba'adah. Bischar zeh t'hei nafshah tzrurah bitzror hachayim im nishmat Avraham, Yitzchak, v'Yaakov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzidkaniyot she'b'Gan Eiden. V'nomar, amein.

May God remember the soul of my mother, my teacher (name of deceased) who has gone on to her eternal home. As her reward, may her soul be bound in the Bond of Life together with the souls of Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. In loving testimony to her life, I pledge to help perpetuate ideals important to her. Through such deeds, and through prayer and memory, is her soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which she blessed me. May these moments of meditation link me more strongly with her memory and with our entire family. May she rest eternally in dignity and peace. Amen.

For a relative with he/him pronouns:

יִזְכֹּר אֱלֹהִים נִשְׁמַת (בַּעֲלִי, בֶּן-זוּגִי, בְּנִי, אָחִי, דּוּדִי, זִקְנִי) שֶׁהָלַךְ
לְעוֹלָמוֹ, בְּעִבּוּר שְׁאֵתָן בְּלִי נֶדֶר צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה,
וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקָנִיּוֹת שֶׁבְּגֶן עֵדֶן. וְנֹאמַר אָמֵן.

Yizkor Elohim nishmat (name of deceased):

ba'ali (husband)
ben zugi (partner)
beni (son)
achi (brother)
dodi (uncle)
z'keini (grandfather)

shehalach l'olamo ba'avur she'etein b'li neder tzedakah ba'ado. Bischar zeh t'hei
nafsho tzrurah bitzror hachayim im nishmat Avraham, Yitzchak v'Yaakov, Sarah,
Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzidkaniyot she'b'Gan Eiden. V'nomar,
amein.

May God remember the soul of (name of deceased),

my husband,
my partner,
my son,
my brother,
my uncle,
my grandfather,

who has gone on to his eternal home. As his reward, may his soul be bound in the Bond
of Life together with the souls of Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and
Leah; and together with the other righteous men and women in the Garden of Eden.
In loving testimony to his life, I pledge to help perpetuate ideals important to him.
Through such deeds, and through prayer and memory, is his soul bound up in the bond
of life. May I prove myself worthy of the many gifts with which he blessed me. May
these moments of meditation link me more strongly with his memory and with our
entire family. May he rest eternally in dignity and peace. Amen.

For a relative with she/her pronouns:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי, בֵּת-זִוְגָתִי, בְּתִי, אַחִיוֹתִי, דּוּדוֹתִי, זְקֵנָתִי)
שֶׁהִלְכָה לְעוֹלָמָהּ, בְּעִבּוּר שְׁאֵתָן בְּלִי נֶדֶר צְדָקָה בְּעֵדָה. בְּשֹׁכֵר זֶה תִּהְיֶה
נַפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה
רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנִיּוֹת שֶׁבְּגֶן עֵדֶן. וְנֹאמֵר אָמֵן.

Yizkor Elohim nishmat (name of deceased):

ishti (wife)
bat zugati (partner)
bati (daughter)
achoti (sister)
dodati (aunt)
z'keinti (grandmother)

shehalchah l'olamah, ba'avur she'etein b'li neder tzekakah ba'adah. Bischar zeh t'hei
nafshah tizrurach bitzror hachayim im nishmat Avraham, Yitzchak, v'Yaakov, Sarah,
Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzidkaniyot she'b'Gan Eiden. V'nomar,
amein.

May God remember the soul of (name of deceased)

my wife
my partner
my daughter
my sister
my aunt
my grandmother

who has gone on to her eternal home. As her reward, may her soul be bound in the
Bond of Life together with the souls of Abraham, Isaac and Jacob; Sarah, Rebecca,
Rachel and Leah; and together with the other righteous men and women in the Garden
of Eden.

In loving testimony to her life, I pledge to help perpetuate ideals important to her.
Through such deeds, and through prayer and memory, is her soul bound up in the bond

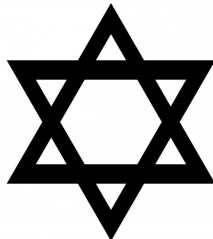
of life. May I prove myself worthy of the many gifts with which she blessed me. May these moments of meditation link me more strongly with her memory and with our entire family. May she rest eternally in dignity and peace. Amen.

For martyrs, for the six million, and for innocent victims of terror:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת (כָּל קְרוֹבֵי וּקְרוֹבוֹתַי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי)
הַקְּדוֹשִׁים וְהַטְּהוֹרִים הֵן שֶׁהוּמְתוּ הֵן שֶׁנֶּהְרְגוּ הֵן שֶׁנִּשְׁחָטוּ וְשֶׁנִּשְׂרְפוּ
וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחֱנְקוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעָבוּר שְׁאֵתָן בְּלִי נֶדֶר צְדָקָה בְּעַד
הַזְכָּרַת נְשָׁמוֹתֵיהֶם. בְּשִׁכָּר זֶה תִּהְיֶינָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים
עִם נְשָׁמוֹתֵיהֶם שֶׁל אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעִם
שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבֶּגֶן עֵדֶן. וְנֹאמַר אָמֵן.

Yizkor Elohim nishmot (kol k'rovai ukrovotai, hein mitzad avi, hein mitzad imi)
hakdoshim v'hat'horim hein shehumtu hein shenehergu hein shenishchatu
v'shenisrefu v'shenitbe'u v'shenechn'ku al kidush Hasheim, ba'avur she'etein b'li
neder tz'dakah b'ad hazkarat nishmoteihem. Bis'char zeh tih'yeinah nafshoteihem
tzrurot bitzrur hachayim im nishmoteihem shel Avraham Yitzchak v'Ya'akov, Sarah
Rivkah Rachel v'Leah, v'im she'ar tzadikim v'tzadkaniyot sheb'Gan Eiden. V'nomar,
amen.

Remember, God, the holy and pure souls of (all of my male relatives and female relatives, whether from my father's side [or] whether from my mother's side), those that were killed, those that were exterminated, those that were slaughtered and burned and drowned and asphyxiated for the sanctification of God's name, because I will - without making a vow - give charity for the memory of their souls. In recompense for this, let their souls be bound with the Binding of life (God), with the souls of Avraham, Yitzchak and Ya'akov, Sarah, Rivkah, Rachel and Leah, and with the other righteous men and women in the Garden of Eden. And let us say, Amen.



El Malei Rachamim

אֵל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמָּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי
הַשְּׁכִינָה בַּמַּעֲלֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר הָרָקִיעַ מְזַהֲרִים לְנִשְׁמוֹת
יְקִירֵנוּ וְקְדוּשֵׁינוּ שֶׁהֵלְכוּ לְעוֹלָמָם. אָנָּה בַּעַל הַרַחֲמִים הַסְּתִירָם בְּצֶל
כְּנָפֶיךָ לְעוֹלָמִים וְצָרָר בְּצָרוֹר הַחַיִּים אֶת נִשְׁמָתָם. יְהוָה הוּא נִחְלָתָם
וְיִנּוּחוֹ בְּשָׁלוֹם עַל מְשַׁכְּבָם וְנֹאמַר אָמֵן.

Eil malei rachamim shochein bam'romim ham'tzei m'nuchah n'chonah tachat kanfei
ha-shechinah b'ma'alot k'doshim u't'horim k'zohar harakiah maz'hirim l'nishmot
yakireinu ukedosheinu shehalchu l'olamam. Ana ba'al harachamim hastireim b'tzel
k'nafecha l'olamim utz'ror bitz'ror hachayim et nishmatam. Adonai hu nachalatam
v'yanuchu b'shalom al mish'kabam v'nomar amein.

God filled with mercy, dwelling in the heavens' heights, bring proper rest beneath the
wings of Your Shehinah, amid the ranks of the holy and the pure, illuminating like the
brilliance of the skies the souls of our beloved and our blameless who went to their
eternal place of rest. May You who are the Source of Mercy shelter them beneath Your
wings eternally, and bind their souls among the living, that they may rest in peace. And
let us say: Amen

- translation from Kol HaNeshama

.....

There are stars whose light reaches the earth only after they themselves have
disintegrated. And there are individuals whose memory lights the world after they have
passed from it. These lights shine in the darkest night and illuminate for us the path.

- Hannah Senesh

Psalm 23

מִזְמוֹר לְדָוִד,
יְהוָה רֹעִי לֹא אֶחְסָר
בְּנִאוֹת דָּשָׂא יִרְבִּיצֵנִי עַל-מֵי מְנַחוֹת יִנְהַלֵּנִי
נַפְשִׁי יִשׁוּבֵי יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ
גַם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,
שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הֵמָּה יִנְחֵמֵנִי
תַּעֲרֹךְ לִפְנֵי שְׁלָחוֹן נֶגֶד צִרְיָי
דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָה
אֵד, טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיָּי
וְשִׁבְתִּי בְּבֵית יְהוָה לְאֶרֶךְ יָמִים

Mizmor le'David,
Adonai ro'i lo echsar.
Binot desheh yeirbitzeini, al mei menuchot yenhaleini.
Nafshi y'shovei yancheini v'magalei tzedek lema'an shemo.
Gam ki eileich be'gei tzalmavet, lo ira ra ki atah imadi, shivtechah u'mishantechah
heimah yenchamuni.
Ta'aroch lefanai shulchan neged tzor'rai dishanta vashemen roshi, kosi rivaya.
Ach tov va'chesed yirdefuni kol yemei chayai ve'shavti be'veit Adonai l'orech yamim.

The Eternal is my shepherd, I shall not want.
God gives me rest in green meadows.
And leads me beside the still waters to revive my spirit.
And guides me on the right path, for that is God's nature.
Though I walk in the valley of the shadow of death
I fear no harm, for You are with me.
Your staff and Your rod comfort me.
You prepare a banquet for me in the presence of my foes.
You anoint my head with oil; my cup overflows.
Surely goodness and kindness will be with me all the days of my life.
And I will dwell in the House of the Eternal forever.

There are some deaths with which we can reconcile ourselves: the death of an aging parent or a very sick loved one. But there are some deaths with which we have greater difficulty: the young, a sudden death, the mass death of our people and others. In all these, we need comfort and the presence of community. We must belong to something greater than ourselves. Reciting the Mourner's Kaddish does that for us. Reciting the Mourner's Kaddish also forces us into the presence of our ancestors and reconnects us with the generations: I said Kaddish for my father, as he said it for his father and mother, and so on back to some remote point in Jewish time. Reciting the Mourner's Kaddish also brings us to the presence of God, even if we don't fully understand this. Even if God's judgment is harsh, perhaps unjust, we are still in covenant with God. Finally, reciting the Mourner's Kaddish brings us face to face with the person who died, and in doing so, we honor a memory.

- David Blumenthal, adapted

We Remember Them

Leader: At the rising of the sun and its setting, we remember them.

All: At the blowing of the wind and in the chill of winter, we remember them.

Leader: At the opening of the buds and in the rebirth of spring, we remember them.

All: At the blueness of the skies and in the warmth of summer, we remember them.

Leader: At the rustling of the leaves and in the beauty of autumn, we remember them.

All: At the beginning of the year and when it ends, we remember them, for they are now a part of us, as we remember them.

Leader: When we are weary and in need of strength, we remember them.

All: When we are lost and sick at heart, we remember them.

Leader: When we have joy we crave to share, we remember them.

- All:** When we have decisions that are difficult to make, we remember them.
- Leader:** When we have achievements that are based on theirs, we remember them.
- All:** As long as we live, they too will live, for they are now a part of us, as we remember them.
- Sylvia and Jack Reimer

Kaddish Yatom - Mourners Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבִזְמַן קָרִיב וְאָמְרוּ
אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא לְעֵלָא וּלְעֵלָא מְכָל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא
וְנִחַמְתָּא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן

Leader: Yitgadal v'yitkadash sh'mei raba

All: Amen.

Leader: B'alma d'vra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon
uvchaye d'chol beit Yisrael ba'agalah uvizman kariv v'imru

All: Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader: Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar
v'yitaleh v'yithalal shemei d'kudsha

All: B'rich hu

Leader: Le'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata
da'amiran b'alma v'imru

All: Amen.

Leader: Y'hei sh'lamah raba min sh'mayah v'chayim aleinu v'al kol Yisrael v'imru

All: Amen.

Leader: Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol
yoshvei teiveil v'imru

All: Amen.

Leader: Let God's name be made great and holy in the world that was created as God
willed. May God complete the holy realm in your own lifetime, in your
days, and in the days of all the house of Israel, quickly and soon. And say:
Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with
awe, embellished, and revered; and may the blessed name of holiness be
hailed, though it be higher by far than all the blessings, songs, praises,
and consolations that we utter in this world. And say: Amen.

Leader: May Heaven grant a universal peace, and life for us, and for all Israel. And say:
Amen. May the One who creates harmony above, make peace for us and
for all Israel, and for all who dwell on earth. And say: Amen.

Mincha Haftarah Reading - The Book of Jonah

Haftarah blessings can be found on pages 221 and 224-225

פרק א

(א) וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִתַּי לֵאמֹר: (ב) קוּם לֵךְ אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וְקִרָא עָלֶיהָ כִּי-עָלְתָה רָעָתָם לִפְנֵי: (ג) וַיֵּקֶם יוֹנָה לְבָרֵךְ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֹנִיָּה | בָּאָה תַרְשִׁישִׁי וַיֵּתֶן שְׂכָרָהּ וַיֵּרֶד בָּהּ לְבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה:

Chapter 1. (1) And the word of God came to Jonah, Amitai's son, saying: (2) "Get up, go to the great city of Nineveh and cry out to her that the evil of her inhabitants has come up before Me." (3) Instead, Jonah rose to flee from the face of God and descended to Jaffa, found a ship going to Tarshish, paid the fare and went down into the ship to go there with its crew, away from the presence of God.

(ד) וַיְהִי הַטִּיל רוּחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גְּדוֹל בַּיָּם וַהֲאֹנִיָּה חֹשֶׁבֶה לְהִשָּׁבֵר: (ה) וַיִּירָאוּ הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-הַכֶּלִים אֲשֶׁר בָּאֹנִיָּה אֶל-הַיָּם לְהַקֵּל מֵעָלֵיהֶם וַיּוֹנֶה יָרֵד אֶל-יָרֵכְתִּי הַסְפִּינָה וַיִּשְׁכַּב וַיֵּרָדֶם: (ו) וַיִּקְרַב אֵלָיו רַב הַחִבֵּל וַיֹּאמֶר לוֹ מַה-לָּךְ נִרְדָּם קוּם קִרָא אֶל-אֱלֹהֶיךָ אוֹלִי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבָד:

(4) But God heaved a great wind into the sea and such a great storm arose at sea that the ship's crew thought she was about to break apart. (5) The sailors panicked, each crying out to his own god, then tossing baggage overboard to reduce the ship's weight. Meanwhile, Jonah had gone down to the hold of the vessel to lie down and he fell asleep. (6) The chief sailor woke him and said, "How can you sleep? Get up! Cry out to your god! Perhaps your god will take notice of us and we will not be lost!"

(ז) וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לָכוּ וְנִפְּיֵלָה גּוֹרָלוֹת וְנִדְעָה בְּשִׁלְמֵי הָרָעָה הַזֹּאת לָנוּ וַיַּפְּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל-יוֹנָה: (ח) וַיֹּאמְרוּ אֵלָיו הַגִּידָה-נָּא לָנוּ בְּאִשֶּׁר לָמִי-הָרָעָה הַזֹּאת לָנוּ מַה-מְּלֹאכֶתְךָ וַיַּמְאִין תְּבוּאָה מָה אֲרָצְךָ וְאִי-מֶזְהָ עִם אֶתְּהָ:

(7) The sailors then said to each other, "Come, let us cast lots to find out on whose account this terrible thing has happened to us." So they cast lots and the lot fell on Jonah. (8) They said to him, "Tell us, since it is on your account that this terrible thing

has happened to us, who are you? Where do you come from? What is your land? Who are your people?"

(ט) וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנִכִּי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא
אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבָּשָׁה: (י) וַיִּירָאוּ הָאֲנָשִׁים יָרָאָה גְדוֹלָה
וַיֹּאמְרוּ אֲלָיו מִה־זֹּאת עָשִׂיתָ כִּי־יָזְדְּעוּ הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בָרַח
כִּי הִגִּיד לָהֶם: (יא) וַיֹּאמְרוּ אֲלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּח הַיָּם מִעֲלֵינוּ כִּי
הַיָּם הוֹלֵךְ וְסֹעַר: (יב) וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּח
הַיָּם מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְשָׁלִי הִסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:
(יג) וַיַּחֲתִרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבָּשָׁה וְלֹא זָכְלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעַר
עֲלֵיהֶם: (יד) וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ נִאֲבֹדָה בְּנַפְשׁ
הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ:
(טו) וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֻהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: (טז) וַיִּירָאוּ
הָאֲנָשִׁים יָרָאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְּרוּ נְדָרִים:

(9) And he said to them, "I am a Hebrew and my god is Adonai, the God of the heavens, who made the sea and the dry land." (10) Then a great fear came upon the men and they said, "What have you done?" For the men now knew that Jonah was fleeing from Adonai. (11) As the sea grew stormier, they asked, "What shall we do to calm the sea for us?" (12) He told them, "Pick me up and toss me overboard and the sea will calm down for you, for I know it is on my account that this great storm has come upon you." (13) Instead the men dug their oars into the water and tried to row back to dry land, but they failed, for the sea grew angrier around them. (14) So they cried, "Please, Adonai, let us not lose our lives for this man and at the same time let us not be guilty of shedding innocent blood, for it was You, the Eternal, who wanted this to happen." (15) And as soon as they threw Jonah overboard, the sea calmed. (16) A tremendous awe came over the sailors and they offered a sacrifice to Adonai and made vows.

פרק ב

(א) וַיְמִן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים
וּשְׁלֹשָׁה לַיְלֹת: (ב) וַיִּתְּפִל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה:
(ג) וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ
קוֹלִי: (ד) וַתִּשְׁלִיכֵנִי מִצוֹלָה בְּלִבָּב יָמִים וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵי־יָד וּגְלִיף
עָלִי עָבְרוּ:

(ה) וַאֲנִי אֶמְרָתִי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֵךְ אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קִדְשֶׁךָ:
 (ו) אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ תִּהְיוּם יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי: (ז) לְקַצְבִּי
 הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בְּעָדִי לְעוֹלָם וַתַּעַל מִשַּׁחַת חַיֵּי יְהוָה אֱלֹהֵי:
 (ח) בְּהִתְעַטֵּף עָלַי נֶפֶשִׁי אֶת־יְהוָה זָכַרְתִּי וַתִּבּוֹא אֵלַיךְ תִּפְלָתִי אֶל־הֵיכַל
 קִדְשֶׁךָ: (ט) מִשְׁמָרִים הִבְלִי־שׁוּא חֲסָדָם יַעֲזֹבוּ: (י) וַאֲנִי בְּקוֹל תוֹדָה
 אֲזַבְּחָה־לָּךְ אֲשֶׁר נִדְרָתִי אֲשַׁלֶּמָּה יְשׁוּעָתָה לִיהוָה: (יא) וַיֹּאמֶר יְהוָה לְדָג
 וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבֶּשֶׁה:

Chapter 2. (1) Adonai designated a great fish to swallow Jonah and Jonah was in the belly of the fish for three days and nights. (2) And Jonah prayed to God from the bowels of the fish, (3) saying "I have cried out in my distress to You, God, and You have answered me. (4) You cast me into the depths and flood surrounded me. (5) I am cast adrift from Your sight, (6) gasping for breath. (7) I sank to the bottom of the mountains, the earth was drawing the bars against me forever, but You brought up my life from the pit, Adonai, my God. (8) When the breath of life was fading from within me, (9) I invoked Your presence and my prayer was heard. (10) With thankful voice, I shall make an offering to You: what I have vowed I will complete." (11) Then God spoke to the fish, who heaved Jonah back onto the dry land.

פרק ג

(א) וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאֹמֶר: (ב) קוּם לֵךְ אֶל־נִינּוּה הָעִיר
 הַגְּדוֹלָה וִקְרָא אֵלֶיהָ אֶת־הַקְּרִיָּאָה אֲשֶׁר אָנֹכִי דֹּבֵר אֵלַיךְ: (ג) וַיָּקָם יוֹנָה
 וַיֵּלֶךְ אֶל־נִינּוּה כְּדִבַּר יְהוָה וַנִּינּוּה הִיָּתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ
 שְׁלֹשֶׁת יָמִים: (ד) וַיַּחַל יוֹנָה לְבֹא בָעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
 עוֹד אַרְבָּעִים יוֹם וַנִּינּוּה נִהְפָּכֶת: (ה) וַיֹּאמְרֵנוּ אֲנָשִׁי נִינּוּה בְּאֱלֹהִים
 וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְדוֹלָם וְעַד־קֶטְנָם: (ו) וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ
 נִינּוּה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעָלָיו וַיִּכַּס שָׂק וַיֵּשֶׁב עַל־הָאֹפֶר:
 (ז) וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּה מִטַּעַם הַמֶּלֶךְ וַיִּגְדְּלוּ לֵאמֹר הָאָדָם וְהַבְּהֵמָה
 הַבָּקָר וְהַצֹּאן אֵל־יִטְעָמוּ מֵאוֹמָה אֶל־יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: (ח) וַיִּתְּכֶסּוּ
 שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה וַיֵּשְׁבוּ אִישׁ מִדֶּרֶכוֹ
 הָרָעָה וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: (ט) מִי־יִוָּדַע יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב

מִחֲרוֹן אָפוּ וְלֹא נֹאבֵד: (י) וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדִּרְכָּם
הִרְעָה וַיִּנָּחֵם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

Chapter 3. (1) God spoke to Jonah a second time saying, (2) "Get up and go to Nineveh, the great city, and proclaim to her the cry which I told you." (3) And Jonah got up and went to Nineveh according to the word of God. Nineveh was a great city in God's sight, requiring three days to walk across it. (4) As Jonah entered the city, he called out, "Another forty days and Nineveh is overthrown!" (5) The residents of Nineveh believed God and proclaimed a fast. From the greatest to the smallest they dressed in sackcloth. (6) When the matter reached the king of Nineveh, he issued a proclamation, (7) "By the decree of the king, neither humans nor animals, neither cattle nor sheep shall taste anything; they shall not graze and they shall not drink water. (8) Humans and animals shall cover themselves with sackcloth, they shall cry out to God, forsaking all their evil ways and the violence they have done. (9) Who knows whether God will relent, turning from His wrath, so that we shall not perish?" (10) God saw by their actions that they indeed turned back from their evil ways and God renounced the punishment which had been planned for them.

פרק ד

(א) וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחֲרֶה לוֹ: (ב) וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה
יְהוָה הֲלוֹא־זֶה דִּבַּרְתִּי עַד־הַיּוֹתִי עַל־אֲדָמָתִי עַל־כֵּן קִדַּמְתִּי לְבָרַח תַּרְשִׁישָׁה
כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי חַנוּן וְרַחוּם אַרְךָ אַפִּים וְרַב־חֶסֶד וְנִחָם עַל־הִרְעָה:
(ג) וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמָּנִי כִּי טוֹב מוֹתִי מִחַיִּי: (ד) וַיֹּאמֶר
יְהוָה הֲהִיטֵב חָרָה לָךְ:

Chapter 4. (1) However, to Jonah this appeared to be wrong and he was angry. (2) He prayed, "Adonai, this is why I fled to Tarshish, for I know You are a gracious and merciful God, abundant in kindness and compassionate about that which is wrong. (3) Therefore now, Adonai, take my life from me; for it is better for me to die than to live." (4) And Adonai said: 'Are you greatly angry?'

(ה) וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֹכָה וַיֵּשֶׁב
תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יִרְאֶה מֵה־יְהִיָּה בָּעִיר: (ו) וַיִּמֶן יְהוָה־אֱלֹהִים
קִיקְיוֹן וַיַּעַל | מַעַל לְיוֹנָה לְהִיּוֹת צֵל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרָּעָתוֹ וַיִּשְׁמַח
יוֹנָה עַל־הַקִּיקְיוֹן שֶׁמָּחָה גְדוֹלָה: (ז) וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר
לְמַחֲרַת וַתֵּד אֶת־הַקִּיקְיוֹן וַיִּבָּשׁ: (ח) וַיְהִי | כְּזֶרֶחַ הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים

רוח קָדִים חָרִישִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיַּתְעֲלֶף וַיִּשְׁאַל אֶת-נַפְשׁוֹ
לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

(5) Jonah went out of the city and sat on the east side, where he made himself a sukkah and sat under its shade to see what would happen to the city. (6) God designated a gourd to grow over Jonah to shade his head and protect him from his discomfort and a great relief came upon Jonah because of the plant. (7) Then God appointed a worm in the early morning of the next day, striking at the gourd, which withered away. (8) When the sun rose, God appointed a hot east wind, with the sun striking Jonah's head until he felt faint. Then he said, "It is better for me to die than to live."

(ט) וַיֹּאמֶר אֱלֹהִים אֶל-יוֹנָה הַהֵיטֵב חָרָה-לָךְ עַל-הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב
חָרָה-לִּי עַד-מָוֶת: (י) וַיֹּאמֶר יְהוָה אֶתָּה חֲסַת עַל-הַקִּיקְיוֹן אֲשֶׁר
לֹא-עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שֶׁבֶן-לַיְלָה הָיָה וּבֶן-לַיְלָה אָבָד: (יא) וְאֲנִי לֹא
אָחוּס עַל-נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשֶׁבֶה הָרַבָּה מִשְׁתִּים-עֹשֶׂהָ רַבּוֹ
אָדָם אֲשֶׁר לֹא-יָדַע בֵּין-יְמִינוֹ לְשִׁמְאָלוֹ וּבִהְמָה רַבָּה:

(9) And God said to Jonah: 'Are you greatly angry for the gourd?' And he said: 'I am greatly angry, even unto death.' (10) And Adonai said, "You had compassion for the gourd, which you did not work to raise; one night it was there, the next it was gone. (11) Should I not have compassion upon the great city of Nineveh, with its hundred twenty thousand people who do not know their right from their left, and all their cattle?"

נְעִילָה לְיוֹם כְּפוּר

Ne'ilah

Concluding Service

Return Again

By Shlomo Carlebach

Return again, return again

Return to the land of your soul

Return to what you are, return to who you are, return to where you are

Born and reborn again

Leader: O God of forgiveness, we came into Your presence on Kol Nidre night to confess our sins and to acknowledge our many failures. We came with remorse and guilt for things which we did but should not have done, and for things we did not do but should have done. Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are heartened by the reassuring message of the ancient prayers.

All: *You have given us the great gift of repentance; we can turn from the path we have followed; we can set forth on a new and better way.*

Leader: Help us to repent sincerely, so that we may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked Your pardon.

All: *May our thoughts and words find favor before You; and may our hopes and deeds be worthy of Your blessings.*

- Sidney Greenberg



In just a few moments we'll begin Ne'ilah, the special service which brings Yom Kippur to an end. The word, Ne'ilah, means closing, as in the closing of a gate or a door. In the time of the Holy Temple people drew closer to the temple precincts at the end of Yom Kippur. As the sun set, the Kohanim, the descendants of Aaron, began to close the Temple gates.

For our people filled with a sense of awe and humility at this sacred hour, cleansed of their sins and weakened by the fast, the gates of the Temple were the very gates of Heaven. They were now closing... What had the people accomplished? What prayers remained unstated? What secret thoughts were not yet expressed? The closing of the gates conveyed a sense of urgency. What did they wish to do before the closing of the gates?

For us the gates are also closing. The old year is gone and a new one is about to begin. We ask to be sealed in the book of life, to be given another chance, to pass through the gates and to find the potential that lies within us and before us.

-Rabbi Mark B. Greenspan

Ashrei - Psalm 145

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהֵיו:

Ashrei yoshvei veitecha, od yehalelucha selah.
Ashrei ha'am shekacha lo, ashrei ha'am she'Adonai elohav.

תְּהִלַּת יְהוָה יִדְבֹּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ
יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

Tehilat Adonai yedabeir pi, vivareich kol basar sheim kodsho le'olam va'ed.
Va'anachnu nevareich Yah, mei'ata v'ad olam, halleluyah.

Happy are those who dwell in Your house, they will praise You yet again.
Happy is the people whose lot is such. Happy is the people for whom the Eternal is God.
My mouth will speak the praise of the Sovereign. All animate beings will bless God's
holy name for ever and ever.
We will bless the Holy One from now to eternity. Halleluyah.

Barchu - Call to Prayer

(all rise)

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Leader: Barchu et Adonai ham'vorach
Bless the Eternal, the Source of all Blessing.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

All: **Baruch Adonai ham'vorach le'olam va'ed**
Blessed is the Eternal, the Source of all Blessing, forever.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Leader: Baruch Adonai ham'vorach le'olam va'ed
Blessed is the Eternal, the Source of all Blessing, forever.

(be seated)

The last word has not been spoken, the last sentence has not been written, the final verdict is not in.

It is never too late to change my mind, my direction,

To say no to the past and yes to the future,

To offer remorse, to ask and give forgiveness.

It is never too late to start over again, to feel again to love again to hope again.

It is never too late to overcome despair, to turn sorrow into resolve and pain into purpose.

It is never too late to alter my world, not by magical incantations, or manipulations of the cards, or deciphering the stars.

But by opening myself to curative forces buried within to hidden energies,

The powers in my interior self.

- Rabbi Harold Schulweis

Chatzi Kaddish

(all rise)

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Yitgadal v'yitkadesh sh'mei raba

All: **Amen** אָמֵן

Leader:
בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ
B'alma divra chirutei v'yamlich malchutei b'chayeichon uv'yomeichon uvchaye
d'chol beit Yisrael ba'agala u'vizman kariv v'imru

All:
אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Amen. Yehei sh'mei raba m'varach l'olam ulalmei almaya yitbarach.

Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yit'aleh v'yithalal
sh'mei d'kudsha

All: **B'rich hu** בְּרִיךְ הוּא

Leader:
לְעֵילָא וּלְעָלְמָא מְכָל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמְרוּ
בְּעֶלְמָא, וְאָמְרוּ אָמֵן
L'eila ul'eila mikol birchata v'shirata tushbechata v'nechemata da-amiran b'alma v'imru

All: **Amen** אָמֵן

Leader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

All: May God's great name be blessed, forever and as long as worlds endure.

Leader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

Amidah - The Standing Prayer

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Adonai sefatai tiftach, ufi yagid tehilatecha.

Open my lips, Eternal One, and let my mouth declare Your praise.

(We begin with three steps forward and bow left to right.

This reminds us of our entry into the Divine presence.)

בָּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמָּהוֹת וּמַבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

Baruch atah Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, v'Eilohei Yaakov; Elohei Sarah, Elohei Rivka, Elohei Rachel, v'Elohei Leah. Ha'Eil hagadol hagibor v'hanora, Eil elyon, gomel chasadim tovin, v'konei hakol, v'zocher chasdei avot v'imahot, umeivi ge'ulah livnei v'neihem l'ma'an sh'mo b'ahavah.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah. God the great, the mighty and the awesome, God on high, who rewards righteous goodness, maker of all, who remembers the righteousness of our ancestors and brings redemption before them, for the sake of Your name, in love.

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְחַתְּמֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

Zochreinu l'chayim, melech chafetz ba'chayim, v'chotmeinu b'seifer hachayim
l'mancha Elohim chayim.

Remember us for life, Sovereign who wishes us to live. Seal us in the Book of Life for
Your sake, Eternal God.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֶזְרַת שָׂרָה.

Melech ozer umoshi'ah umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.
Sovereign, helper, deliverer and guardian, blessed are You Adonai, shield of Abraham,
helper of Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ:
מוריד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא
חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה

Atah gibor l'olam Adonai, m'chayei hakol Atah rav l'hoshia. Morid ha'tal. M'chalkeil
chayim b'chesed, m'chayei hakol b'rachamim rabim, someich noflim v'rofei cholim,
umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha ba'al g'vurot umi
domeh lach melech meimit um'chayeih umatzmi'ach y'shuah.

You are forever powerful, Almighty One, abundant in Your saving acts. You send down
the dew. In loyalty, You sustain the living, nurturing the life of every thing, upholding
those who fall, healing the sick, freeing the captive and remaining faithful to all life held
dormant on the earth. Who can compare to You, Almighty God? Who can compare to
You, source of all mercy, remembering all creatures mercifully, decreeing life. Faithful
are You in giving life to every living thing.

מִי כָמוֹךָ אָב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים

Mi chamocha av harachamim, zocher y'tzurav l'chayim b'rachamim;

Who is like You, merciful parent, who remembers God's creatures for life with mercy?

וְנֶאֱמָן אֶתְּהָ לְהַחַיּוֹת הַכֹּל. בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַכֹּל.

V'ne'eman atah lehachayot hakol. Baruch atah Adonai m'chayei hakol.

Blessed are You, the fountain of life, who gives and renews life.

Use this time to read the traditional Amidah prayers that follow in Hebrew or English, as well as the interpretive prayers. We encourage you to meditate on the Amidah Reflections on pages 279-281 and, as always, to summon your own thoughts and feelings or to simply meditate silently.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה
יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

Atah kadosh v'shimcha kadosh u'kedoshim b'chol yom yehalelucha selah. Baruch atah Adonai ha'melech hakadosh.

Holy are You. Your name is holy. And all holy beings hail You each day.

(On Shabbat, include the words in parenthesis)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רְצֵה בְּמִנוּחָתֵנוּ) קְדֹשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹ חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
בְּאַמֶּת (וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קְדֻשָּׁה וְיִנוּחוֹ בּוֹ
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרֶךָ אֱמֶת וְקִים לְעַד. בָּרוּךְ
אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ, מְקֻדָּשׁ (הַשֶּׁבֶת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Eloheinu vei'elohei avoteinu v'imoteinu, (r'tzei vimnuchateinu). Kad'sheinu
b'mitzvatecha, v'tein chelkeinu b'toratecha. Sabeinu mituvecha, v'sam'cheinu
bishuatecha. V'taheir libeinu l'avd'cha b'emet (v'hanchileinu, Adonai Eloheinu,
b'ahavah uv'ratson Shabat kadshecha, v'yanuchu vo Yisrael m'kad'shei sh'mecha) ki
atah Elohim emet udvarcha emet v'kayam la'ad. Baruch atah Adonai, m'kadesh
(haShabat v')Yisrael v'Yom HaKipurim.

Our God, God of our ancestors, (take pleasure in our rest) enable us to realize holiness through Your commandments, give us our portion in Your Torah, let us enjoy the good things of Your world, and gladden us with Your salvation. (And help us to perpetuate, Eternal One, our God, with love and with desire, Your holy Shabbat, and may all Your people Israel, and all who treat Your name as holy, find rest and peace on this day.)

Refine our hearts to serve You truthfully, for You are a God of truth, and Your word is truthful and endures forever. Blessed are You, Eternal One, the sovereign power over all the earth, who raises up to holiness (Shabbat) the people Israel and the Day of Remembrance.

רצה יהוה אלהינו בעמך ישראל ותפלתם באהבה תקבל ברצון ותהי
לרצון תמיד עבודת ישראל עמך: אל קרוב לכל קראיו פנה אל עבדיך
וחננו שפוך רוחך עלינו.

Retzei adonai eloheinu b'amcha yisrael u'tefilatam b'ahavah tekabeil b'ratzon u'tehi
l'ratzon tamid avodat yisrael amecha. Eil karov l'chol korav p'nei el avdecha v'choneinu
shefoch ruchacha aleinu.

Be pleased, Adonai our God, with Your people Israel and accept our prayer in love, and may You find pleasure always in our worship. God who is near all who call, turn toward us and be gracious to us by sending Your spirit to us.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו ואמותינו
לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור: נוֹדָה לך ונספר
תהלתך על חיינו המסורים בידיך ועל נשמותינו הפקודות לך ועל נשיך
שבכל יום עמנו ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים,
הטוב כי לא כלו רחמיך והמרחם כי לא תמו חסדיך, מעולם קוינו לך:
ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד: וכתוב לחיים
טובים כל בני ברייתך:

וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו ועזרתנו
סלה: ברוך אתה יהוה הטוב שמך ולך נאה להודות:

Modim anachnu lach, she'Atah hu Adonay Eloheinu v'Eilohei avoteinu v'imoteinu,
l'olam va'ed. Tzur chayeinu, magein yish'einu, Atah hu l'dor vador. Nodeh l'cha
u'nsappeir t'hilatecha, al chayeinu ham'surim, b'yadecha, v'al nishmoteinu, hap'kudot
lach, v'al nissecha, sheb'chol yom immanu, v'al nifl'otecha v'tovotecha sheb'chol eit:
erev vavoker, v'tzohorayim. Hatov ki lo chalu rachamecha. v'ham'racheim ki lo tamu
chasadecha; mei'olam kivinu lach.

V'al kulam yitbarach v'yitromam Shimcha, Malkeinu, tamid l'olam va'ed. Uch'tov
l'chayim tovim kol b'nei v'ritecha. V'chol hachayim yoducha selah. V'hal'lu et Shimcha
be'emet: HaEil y'shu'ateinu, v'ezrateinu selah. Baruch Atah, Adonai, hatov Shimcha;
ul'cha na'eh l'hodot.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder at Your miracles and kindness greet You daily at dawn, at dusk, and throughout the day. For all these things, Your name is blessed and raised in honor always, Sovereign of ours, forever. Write down for a good life all the people of Your covenant. Let all of life acknowledge You. May all beings praise Your name in truth. O God, our rescuer and aid, blessed are You, whose name is good, to whom all thanks are due.

Modim Anachnu Lach

Mishkan T'filah, A Progressive Siddur, p. 257, World Union for Progressive Judaism Edition

For the expanding grandeur of Creation,
 Worlds known and unknown, galaxies beyond galaxies,
 Filling us with awe and challenging our imaginations,
 Modim anachnu lach.

For this fragile planet earth, its times and tides,
 Its sunsets and seasons,
 Modim anachnu lach.

For the joy of human life, its wonders and surprises,
 Its hopes and achievements,
 Modim anachnu lach.

For human community, our common past and future hope,
 Our oneness transcending all separation, our capacity to work
 For peace and justice in the midst of hostility and oppression,
 Modim anachnu lach.

For high hopes and noble causes, for faith without fanaticism,
 For understanding of views not shared,
 Modim anachnu lach.

For all who have labored and suffered for a fairer world,
 Who have lived so that others might live in dignity and freedom,
 Modim anachnu lach.

For human liberties and sacred rites:
 For opportunities to change and grow, to affirm and choose,
 Modim anachnu lach.

We pray that we may live not by our fears but by our hopes,
 Not by our words but by our deeds.

Blessed are You, Eternal One: Your name is Goodness, and You are worthy of
 thanksgiving. Baruch Atah, Adonai, hatov shimcha ul'cha na'eh l'hodot.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.

Sim shalom tova uv'racha chein va'chesed v'rachamim aleinu v'al kol Yisrael amecha.

Establish peace, goodness, blessing, grace, loving kindness and mercy upon us and upon all Israel Your people.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִחְתָּם לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם: בָּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשָּׁלוֹם.

B'seifer chayim beracha v'shalom u'farnasa tova ni'zacher v'nichateim lefanecha. Anachnu v'chol amecha beit yisrael l'chayim tovim u'l'shalom. Baruch atah adonai oseh hashalom.

In the Book of Life, with blessing, peace and proper sustenance, may we be remembered and sealed, we the house of Israel and all Your people, for a good life and for peace.

Blessed are You, compassionate one, maker of peace.

Questions for Reflection during the Amidah:

What can I do to feel more satisfied with my life in the year that I've just begun?

What habits or routines have I fallen into that I'd like to interrupt in the coming year?

Are there things that are missing in my life that I can take steps to incorporate during the coming year?

What can I do to strengthen relationships with my family members and good friends?

How will I help family members and close friends feel more satisfied with their lives?

How will I participate more actively in enriching my community and healing the world?

How will I lesson my anger, resentment, and mistrust towards others?

How will I constructively address my fears for the world's future? For my own future?

What do my ideal week and my ideal Shabbat look like? How can I experience that ideal more often?

What kind of relationship do I want to feel with the entire universe, the Whole of Being?

The Shofar Breaks Your Heart

by Dane Kuttler

When you give a girl a shofar -
no, not a proper instrument of G-d,
but a rough-cut horn with no real mouthpiece
her aunt brings back from a trip to Jerusalem,
don't make it easy.
Put it up on the shelf in the living room
where its curled promise of a shout
will tempt her until she can reach it on tiptoe.
Tell her no one has ever found its voice,
that she will only make it grunt, bray and sputter
like the animal it came from.
Then give her a few years.
Give her an empty garage and a neighborhood
Jewish enough to understand what it's hearing
so she can practice until
tiny tekiet burst forth from the scrap of ram.
She will be the only one who can ever shape its sounds,
can bend the call to tekiah, round off nine drops of t'ruah wailing,
fling the anguished cry of a sh'varim from its mouth.
Let her brag about this. Remember that children
are not humble creatures, that the simple act of being heard
is their great triumph. Let her be heard.
Bring her to Hebrew school.
Teach her the story of the rabbi
who told his students that he would put the words of Torah on their hearts;
that the words would only find their way in when the students' hearts broke.
Let her sit with that tale for as long as it takes
for her own heart to shatter, for torah and poetry and forgiveness
find their way inside,
play her Leonard Cohen. Let him croon about the cracks in everything,
that's how the light gets in, let her begin searching for light,
ask her where she thinks the cracks come from,
give her Auschwitz, give her Torquemada, give her pogrom and
quota and blacklist, the ashes of all her burnt bridges,
give her avinu malkeinu, ashamnu, ashamnu, ashamnu,

watch her break
 her heart
 with her fist.
 Give her the shofar.
 Let the horn steal her breath,
 let her begin to understand that she's not holding a dead piece of animal,
 but a living prayer.
 Teach her: after every blast
 you can hear the echo
 of the still small voice.
 If you listen for it,
 you can hear the calls for the wild cries they are;
 salute them with a straight back when they yank you from your amidah;
 and should you hear a shofar blower struggle and gasp and strain for each call,
 imagine yourself a trapped animal, desperate to be heard.
 When it's over,
 Close your eyes.
 Be. Broken. Here. Before G-d and your people. Be. Cracked.
 feel the light
 and the words
 come
 in.

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מֵרַע וּשְׁפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלִי נִפְשִׁי תִדּוֹם.
 וְנִפְשִׁי כַּעֲפָר לְכָל תִּהְיֶה. פֶּתַח לְבִי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נִפְשִׁי. וְכָל
 הַחוֹשְׁבִּים עָלַי רָעָה. מִהֲרָה הָפֵר עֲצָתָם וְסָלְקֵל מִחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן
 שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינֶךָ. עֲשֵׂה לִמְעַן קִדְשָׁתֶךָ. עֲשֵׂה לִמְעַן תוֹרָתֶךָ. לִמְעַן
 יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אֲמָרִי פִי וְהִגִּיוֹן לְבִי
 לִפְנֶיךָ. יְהִי צוּרִי וְגֹאֲלִי: עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

Elohai, n'tzor l'shoni meira usfatai midaber mirmah. V'lim'kal'lai nafshi tidom.
 V'nafshi ke'afar la'kol tihyeh. Petach libi b'toratecha. Uv'mitzvotcha tirdof nafshi.
 V'chol hachoshvim alai ra'ah, m'heirah hafer atzatham v'kalkeil machashavtam. Asei
 l'ma'an sh'mecha. Asei l'ma'an y'minecha. Asei l'ma'an kedushatecha. Asei l'ma'an
 toratecha. L'ma'an yeichaltzun y'didecha hoshi'ah y'mincha va'aneini.
 Yihyu l'ratzon imrei fi, v'hegyon libi l'fanecha, Adonai tzuri v'goali.

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, v'al kol yoshvei teiveil. V'imru amen.

Dear God, protect my tongue from evil, and my lips from telling lies. May I turn away from evil and do what is good in Your sight. Let me be counted among those who seek peace. May my words of prayer and my heart's meditation be seen favorably, Beloved One, my rock and my redeemer. May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

Ki Anu Amecha - Because We are Your People

The *piyut* "*ki anu amecha* - for we are Your people" exemplifies the long Jewish tradition of revelling in the variety of possible metaphors for our relationship with the divine...Metaphors cannot capture the fullness of the Divine, but through them we revel in its many manifestations. - Rabbi Jeremy A. Schwartz

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ.
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדֹנָינוּ. אָנוּ קָהֳלֶךָ וְאַתָּה חֶלְקֵנוּ
אָנוּ נַחֲלָתֶךָ וְאַתָּה גֹרְלָנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ.
אָנוּ כְרֻמֶּךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתֶךָ וְאַתָּה יוֹצְרָנוּ.
אָנוּ רְעִיָּתֶךָ וְאַתָּה דֹדֵנוּ. אָנוּ סִגְלָתֶךָ וְאַתָּה קְרוֹבָנוּ.
אָנוּ עַמֶּךָ וְאַתָּה מַלְכָנוּ. אָנוּ מַאֲמִירֶךָ וְאַתָּה מַאֲמִירָנוּ.

Ki anu amecha v'atah Eloheinu, anu vanecha v'atah avinu
Anu avadecha v'atah adoneinu, anu k'halecha v'atah chelkeinu
Anu nachalatecha v'atah goraleinu, anu tzonecha v'atah ro'einu
Anu charmecha v'atah notreinu, anu f'ulatecha v'atah yotzreinu
Anu rayatecha v'atah dodeinu, anu s'gulatecha v'atah k'roveinu
Anu amecha v'atah malkeinu, anu ma'amirecha v'atah ma'amireinu

We are Your people and You are our God.
We are Your children and You give us life.
We are Your servants and You are our master.
We are Your congregation and You are our only One.
We are Your heritage and You are our destiny.
We are Your flock and You are our shepherd.
We are Your vineyard and You are our protector.

We are Your creatures and You are our Creator.
 We are Your companions and You are our beloved.
 We are Your treasure and You delight in us.
 We are Your people and You are our sovereign.
 We solely acknowledge You and You bestow favor upon us.

Ashamnu

(It is customary to tap one's chest with one's fist with each phrase)

On Yom Kippur each person is bidden to raise a fist in protest against all that is wrong in the world; however, the first of protest is not raised against the world or any of its suffering inhabitants, be they good or evil. Rather, the fist of protest is lowered to one's own heart in the realization that the mending of the world - *tikkun olam* - begins there.

- Temple Chai

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דְּפִי: הָעוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמַסְנוּ.
 טָפַלְנוּ שֶׁקֶר: יַעֲצֵנוּ רָע. כָּזַבְנוּ. לָצְנוּ. מָרַדְנוּ. נֶאֱצָנוּ. סָרְרְנוּ. עָוִינוּ.
 פָּשַׁעְנוּ. צָרְרְנוּ. קִשִּׁינוּ עֶרְף: רָשָׁעְנוּ. שְׂחָתְנוּ. תַּעֲבָנוּ. תַּעֲתִיעֵנוּ:

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
 He'evinu. V'hirshanu. Zadnu. Chamasnu. Tafalnu sheker.
 Ya'atznu ra. Kizavnu. Latznu. Maradnu. Ni'atznu. Sararnu. Avinu. Pashanu.
 Tzararnu. Kishinu oref.
 Rashanu. Shichatnu. Ti'avnu. Ta'inu. Titanu.

We have acted wrongly,
 We have been untrue,
 And we have gained unlawfully
 And have defamed
 We have harmed others,
 We have wrought injustice,
 We have zealously transgressed,
 And we have hurt
 And have told lies.
 We have improperly advised,
 and we have covered up the truth,
 and we have laughed in scorn.
 We have misused responsibility

And have neglected others
 And have stubbornly rebelled.
 We have offended,
 We have perverted justice,
 We have stirred up enmity,
 And we have kept ourselves from change.
 We have reached out to evil,
 We have shamelessly corrupted
 And we have treated others with disdain.
 Yes, we have thrown ourselves off course,
 And we have tempted and misled.

- Translation from Siddur Kol Hanesham

El Nora Alilah

Moses Ibn Ezra

אֵל נֹרָא עֲלִילָה, אֵל נֹרָא עֲלִילָה,
הַמְצִיא לָנוּ מְחִילָה, בְּשַׁעַת הַנְּעִילָה.
מִתִּי מִסָּפֶר קְרוּאִים, לָךְ עֵין נוֹשָׂאִים,
וּמִסְלָדִים בְּחִילָה, בְּשַׁעַת הַנְּעִילָה.
שׁוֹפְכִים לָךְ נַפְשָׁם, מְחָה פֶּשַׁעַם וְכַחֲשָׁם,
וְהַמְצִיאָם מְחִילָה, בְּשַׁעַת הַנְּעִילָה.
הֵיחָ לָהֶם לְסִתְרָה, וְהִצִּילָם מִמָּאֲרָה,
וְחִתְּמָם לְהוֹד וּלְגִילָה, בְּשַׁעַת הַנְּעִילָה.

Eil nora alilah

Hamtzi lanu mechilah bisha'at hane'ilah

M'tei mispar keru'im, lecha ayin nos'im

Umsalchim bechilah, bisha'at hane'ilah

Shofchim lecha nafsham, m'chei fish'am vechachasham

Ham'tzi'eim mechilah, bisha'at hane'ilah

Heyei lahem lesitra vechaletzeim mime'eirah

Vechotmeim lehod ulegilah, b'sha'at hane'ilah

God great of deeds, the awesome one

Grant pardon for the wrongs that we have done, in the hour of the closing of the gates.

So few, this people, summoned to You, they raise their eyes and look toward You,

Aquiver with awe, they pray to You, in the hour of the closing of the gates.

They pour their souls in prayer to You, so blot out their wrongs, their lives renew

Grant pardon to all who pray to You, in the hour of the closing of the gates.

Please be for them a shelter in need, protect them from harm, of word or deed

And seal them for splendor and for joy, in the hour of the closing of the gates.



Petach Lanu Sha'ar

Liturgy; Translation from Kol Haneshamah

פֶּתַח לָנוּ שַׁעַר. בְּעֵת נְעִילַת שַׁעַר. כִּי פָנָה יוֹם:
הַיּוֹם יִפְנֶה. הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה. נְבוֹאָה שְׁעָרֶיךָ:
אָנָּה אֵל נָא. שָׂא נָא. סֶלַח נָא. מַחֵל נָא. חָמַל-נָא.
רַחֵם-נָא. כַּפֵּר-נָא. כְּבוֹשׁ חַטָּא וְעוֹן.

Petach lanu sha'ar b'eit ne'ilat sha'ar ki fana yom.
Hayom yifneh, hashemesh yavo v'yifneh, navo'ah sh'arecha.
Ana Eil na sa na, selach na, mechal na, chamol na
Recham na, kaper na, kevosh cheit ve'avon

Open for us the gates, in the hour of closing the gates, for the day is passing away.
The day is turning away, the sun is returning to set.
May we now come into Your gates. We pray, gentle God, we pray.
Forgive us, we pray. Pardon us now, we pray.
Have compassion for us, we pray.
Have mercy, we pray. Let us atone now, we pray.
Help us conquer our wrongs, we pray.

רַחֵם נָא קְהַל אֶדַת יִשְׁרָאֵל. סֶלַח וּמַחֵל עֲוֹנָם.
וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
שְׁעָרֵי שָׁמַיִם פָּתַח. וְאִזְכְּרֵךְ הַטּוֹב לָנוּ תִּפְתָּח.
תּוֹשִׁיעַ וְרִיב אֵל תִּמְתָּח. וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

Racheim na kehal adat Yeshurun; selach um'chal avonam
Vehoshi'einu elohei yisheinu.
Sha'arei shamayim p'tach, v'otzarcha hatov lanu tiftach
Toshi'a veriv al timtach, vehoshi'einu elohei yisheinu.

Have mercy on the community of the tribe of Yeshurun. Be merciful and wipe clean
our transgression, God of our salvation. Open the gates of heaven, open for us the
treasure of Your goodness. Redeem, prolong not Your argument. Redeem us, God of
our salvation.

Open the Gates

By Kohenet Ketzirah haMa'agelet

Open the gates of our hearts
Open the gates of our minds
Open the gates of our spirits
So we may find our way to your Presence
פְּתוּחֵי לִי שַׁעַר Pitchu li sha'ar

Open the gates of our compassion
Open the gates of our empathy
Open the gates of our ecstasy
So we may be worthy to enter the Holy of Holies
פְּתוּחֵי לִי שַׁעַר Pitchu li sha'ar

Open the gates of our eyes
Open the gates of our hands
Open the gates of our will
So we may do your work in the world
פְּתוּחֵי לִי שַׁעַר Pitchu li sha'r

Open the gates of prayer
Open the gates of repentance
Open the gates of teshuvah
So we may remember that we are Yisrael
פְּתוּחֵי לִי שַׁעַר Pitchu li sha'ar

Avinu Malkeinu

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

**All sing: Avinu malkeinu, chaneinu va'aneinu, ki ein banu ma-asim.
 Asei imanu tzedaka vachessed, v'hoshi'einu.**

Our source, our sovereign, be gracious with us and respond to us, for we have no deeds
to justify us; deal with us in righteousness and love, and save us now.

אָבינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ:

Avinu malkeinu, chatanu lefanecha.

Source of life, sovereign of the universe, we have done wrong in Your presence.

אָבינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה:

Avinu malkeinu, ein lanu melech eileh atah.

Our source, our sovereign, we have no one to rule over us but You.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

Avinu malkeinu, aseih imanu lema'an shemecha.

Our source, our sovereign, help us for the honor of Your name.

אָבינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu malkeinu, chadesh aleinu shanah tovah.

Our source, our sovereign, renew for us a good year.

אָבינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ:

Avinu malkeinu, hafer atzat oy'veinu.

Our source, our sovereign, nullify the plans of any who may seek to do us harm.

אָבינוּ מַלְכֵנוּ, סַלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:

Avinu malkeinu, s'lach umechal l'chol avonoteinu.

Our source, our sovereign, grant forgiveness and atonement for all of our transgressions.

אָבינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu malkeinu, hachazireinu bit'shuvah shleimah l'fanecha.

Our source, our sovereign, help us to return wholeheartedly into Your presence.

אָבינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים:

Avinu malkeinu, sh'lach refuah shleimah l'cholim.

Our source, our sovereign, send complete healing to all those who ail.

אָבינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu malkeinu, kotveinu b'seifer chayim tovim.

Our source, our sovereign, inscribe us for good fortune in the Book of Life.

אָבִינוּ מֶלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

Avinu malkeinu, kotveinu b'seifer ge'ulah vishuah.

Our source, our sovereign, inscribe us in the Book of Redemption and Salvation.

אָבִינוּ מֶלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר פֶּרֶןסָה וְכֻלְכָּלָה:

Avinu malkeinu, kotveinu b'seifer parnasah v'chalkalah.

Our source, our sovereign, inscribe us in the Book of Sustenance and Livelihood.

אָבִינוּ מֶלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר זְכוֹת:

Avinu malkeinu, kotveinu b'seifer z'chuyot.

Our source, our sovereign, inscribe us in the book of Merit.

אָבִינוּ מֶלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:

Avinu malkeinu, kotveinu b'seifer s'lichah um'chilah.

Our source, our sovereign, inscribe us in the Book of Forgiveness and Atonement.

אָבִינוּ מֶלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

Avinu malkeinu, hatzmach lanu y'shu'ah b'karov.

Our source, our sovereign, let grow for us the tree of imminent redemption.

אָבִינוּ מֶלְכֵנוּ, זָכוֹר כִּי עָפָר אֲנַחֲנוּ:

Avinu malkeinu, zachor ki afar anachnu.

Our source, our sovereign, remember us, though we are made of dust.

אָבִינוּ מֶלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Our source, our sovereign, be merciful to us and to all our offspring.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ:

Avinu malkeinu, aseih l'ma'an harugim al sheim kodshecha.

Our source, our sovereign, act in memory of all those who have been killed while honoring Your name.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן שְׂמִיךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

Avinu malkeinu, aseih l'ma'an shimcha hagadol hagibor v'hanora shenikra aleinu.

Our source, our sovereign, act in honor of Your great and mighty, awe-inspiring name,
which has been called out over us for our protection.

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
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Neilah Blessing

by Rabbi Becky Silverstein (pronouns: he/him/his)

Our liturgy tells us that the gates of teshuva, of return, are closing. This sacred moment
in our communal calendar is coming to an end. My head says to reflect, to process, to
ask what we have learned and where we are headed, my heart is panicking that I forgot
something or someone, and my gut wants you to know that I will hold the gates open
for you. Given that Yom Kippur is as much about embodied experience as it is prayer, I
am going with my gut.

So let me be clear - I will hold the gates open for you. I will jump between the clanging
metal and put my body in between the meeting point of the two sides. I will put my
hands out and push, throwing my body weight against them if necessary. I will put my
hand in front of the closing elevator or subway doors. I will hold the gates open for you.
But wait. Hold up. Which of the gates are closing? My mind is racing through the
rabbinic sources that I've learned - maybe the gates are open through Shmini Atzeret?!

I'm certain that the Talmud teaches that the gates of tears never close, which is good
because I've been doing a lot of crying. And what is it that it says about the gates of
prayer? The truth is that I don't believe in gates anyway. Or at least I don't believe that
they lock.

So let me ask you - Is your heart softer? Do you feel lighter? Are you ready to move
forward into the world with vulnerability and love, boldly building the world that you
want to live in?

The gates are closing. They are closing because we can not stay in this iteration of sacred community forever. Or even for a minute longer than the sun allows. They are closing because the world outside needs our prayer, because the world outside needs us. I will hold other gates open for you. I will hold the gates of my heart open. I will hold the gates of my soul open. I will be ready to give and to receive. It is through these gates that I will walk boldly and take action. It is through these gates that overflowing love and righteousness will flow, God willing, to inspire me to seek justice.

Chevre. Friends. Community. All of you.

I will hold these gates open for you. And trust that you will do the same for me - though let me tell you this latter work is so much more difficult. But I am ready.

The world has taught me that I have no other choice. Today has shown me that I am up to the challenge.

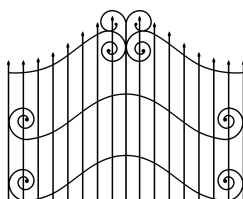
Adonai, my God, and God of my ancestors. Help us keep these gates open to each other. Remind us that the gates to you are always unlocked. Show us that you are always willing, and that love and righteousness and justice are always available. Adonai, do this for the sake of the world, for the sake of your holy creation. Adonai, do this for me, for us, and for all who suffer. Ana Adonai. Please, my God. Hatzlichah nah. May we be successful. Ana Adonai. Hazlichah nah.

Pitchu Li - Psalm 118:19

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אֲבֹא בָם אֲוֹדָה יְהוָה
זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ

Pitchu li sha'arei tzedek, avo vam odeh Yah
Zeh hash'a'ar l'Adonai tzadikim yavo'u vo

Open to me the gates of righteousness;
I will enter them and give thanks to God.



שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Once: **Shema Yisrael, Adonai Eloheinu, Adonai echad.**
Listen, Israel – the Eternal is God, the Eternal is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

3x: **Baruch sheim k'vod malchuto le'olam va'ed.**
Blessed is the name and glory of God's realm, forever.

יְהוָה הוּא הָאֱלֹהִים!

7x: **Adonai hu HaElohim!**
The Eternal is God!

תְּקִיעַה גְּדוֹלָה

Final Shofar blowing: Tekiah gedolah

Leader: Go forth in confidence and may God's blessings be with you.

Take with you the words of prayer that you have uttered,
And may God give you the strength to fulfill your resolves.

May God's spirit be with you and with those you love;
And may you be granted health and contentment.

May God give you strength, hope, and a vision of a better future,
And may we all soon be blessed with a world at peace. Amen.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִתְּמוּ

L'shanah tova tikateivu v'teichateimu!
May a good year be written and sealed for you!

How lovely to think that we do not need to wait a moment,
we can start now, start slowly changing the world!

How lovely that everyone, great and small,
can make their contributions toward introducing justice straight away!

- Anne Frank, from her diary

Havdalah

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai Eloheinu melech ha'olam borei pri hagafen

Blessed are You, Eternal, Sovereign of the Universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׂמִים

Baruch atah Adonai Eloheinu melech ha'olam borei minei v'samim

Blessed are You, Eternal, Sovereign of the Universe, who creates all kinds of spices.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ

Baruch atah Adonai Eloheinu melech ha'olam borei me'orei ha'eish

Blessed are You, Eternal, Sovereign of the Universe, who creates the light of the flame.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל

Baruch atah Adonai Eloheinu melech ha'olam hamavdil ben kodesh l'chol.

Blessed are You, Eternal, Sovereign of the Universe, who separates the sacred the
sacred from the ordinary.

שָׁנָה טוֹבָה!

Shanah tovah! A good year, a year of peace, may gladness reign and joy increase.

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתִּשְׁבִּי, אֵלֶיָּהוּ הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.

Bimheirah v'yameinu, yavo eileinu, im mashiach ben David.

May the Prophet Elijah come soon!

HaMotzi

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Adonai Eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

Blessed are You, our God, sovereign of the universe, who brings forth bread from the
earth.



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www.hillhavurah.org